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P 2851

THE WEALTH OF SANSKRIT MANUSCRIPTS IN INDIA AND ABROAD

K. T. PANDURANGI

912 W

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पुस्तकालय

विषय संख्या 016.4912
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आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।

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हरिद्वार

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पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित १५वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा ५ पैसे प्रतिदिन के हिसाब से विलम्ब-दण्ड लगेगा।

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The Wealth of Sanskrit Manuscripts in India and Abroad

स्वामी सत्यप्रकाश सरस्वती १९८४-१९८५

BY

PROF. K. T. PANDURANGI

Head of the Post-graduate Department of Sanskrit

Bangalore University

"Presented by the Ministry of Education & Social Welfare, Government of India."

1978

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PREFACE

It gives me great pleasure to place this small volume, viz., Wealth of Sanskrit Manuscripts in India and Abroad, at the hands of research students and those who are interested in Manuscriptology. Though the bulk of this volume is very small compared with the ambitious title of the volume, it gives all essential information regarding the history of manuscripts, scholars who worked for manuscripts, the Libraries and Institutions that possess manuscripts, catalogues and lists of manuscripts and other connected information.

This information has been collected in connection with the Rare Sanskrit Manuscripts Exhibition organised at Bangalore on 19th and 20th November 1977 on behalf of Sri Vidyadhisha Sanskrit Manuscripts Library consisting of the collection of manuscripts of my ancestors and also of those added by me. A Questionnaire eliciting information regarding the manuscripts, scholars and Institutions was circulated to about two hundred Institutions in India and about forty Institutions abroad. Most of these responded and sent the necessary information. The same is compressed into this small volume for the benefit of the research students and scholars. It will be more useful if some well-established Institute takes up the task of presenting a comprehensive picture of the wealth of Sanskrit manuscripts in India and abroad. Dr. Jenart's Catalogue of catalogues gives us an idea of the wide range of the efforts of collection and cataloguing of Sanskrit manuscripts in India and abroad. Dr. Raghavan's volume on Manuscripts, Catalogues and Libraries also gives this information in a nutshell. The New Catalogus Catalogorum when completed will give us complete information regarding all manuscripts available in Institutions.

However, these scholastic works are useful to the scholars who are actually working in the field. But to create interest in the minds of the new generation of research students and

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the enlightened public, to impress upon them the urgent need of collection and preservation of a vast number of manuscripts that are still lying in private possession without proper care, to impress upon the need of recopying, microfilming, annotating and publication of the manuscripts now collected in the Institutions and those lying in private possession, it is essential that a comprehensive volume of the nature of the present small volume should be brought out by some established Institution with the help of a team of scholars. The wealth of Sanskrit manuscripts available with the Institutions and individuals is estimated to be about ten lakhs. Most of them are in a perishable condition. It is essential to draw the attention of the Government and the public in a big way to the urgent need of the collection, preservation, recopying, etc., of these manuscripts before it is too late. If it is done through a volume that gives a complete picture of the present condition and gives guidelines of action that will be really effective, the Government and public will certainly extend all help to the scholars and Institutions. This small volume is only a small effort in this direction.

This small volume is also intended to be a reference volume to M. Phil. and Pre-Ph.D. students in Sanskrit. Sanskrit students preparing for these courses are required to have a good knowledge of manuscriptology as a part of their research methodology course. This small volume is prepared keeping their requirement also in view.

Every Indian should consider the preservation of ancient Sanskrit manuscripts as his sacred duty. These contain the collective wisdom of our forefathers. If he is in the field, he should personally collect, preserve and recopy or publish. If he is not in the field, he can help by giving information regarding the availability of these, by giving financial assistance to the scholars and Institutions and by at least not dealing with them carelessly or callously if he has come across them or inherited them from his forefathers.

I take this opportunity to thank eminent men like Dr. Raghavan, Dr. V. K. R. V. Rao, Dr. V. K. Gokak,

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Sri Veerendra Heggade, Sri T. S. Rajam and others who patronised the Manuscripts Exhibition. I thank all Institutions and individuals who sent the information. I sincerely thank my colleague Sri M. Sivakumaraswamy who considerably assisted me in editing this information and arranging it into different tables and heads. He also helped me considerably in organising the Exhibition of Manuscripts. He extends his full co-operation in all my academic work and I am happy to record my sincere appreciation of his co-operation. My another colleague Sri D. Prahladachar, my research student Smt. M. A. Jayashree, Sri Sugnana Murthy and many others have helped me. I thank them all.

My thanks are due to Sri D. S. Krishnachar, Proprietor, Prabha Printing House, for the keen interest he has shown in getting this volume nicely printed and giving it such an excellent get up.

Akshaya Tritiya
Bangalore
10th May 1978

K. T. PANDURANGI
Head of the Dept. of Sanskrit
Bangalore University

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लेखकप्रार्थना

SCRIBE'S APPEAL

करकृतमपराधं क्षन्तुमर्हन्ति सन्तः ।

Pray, pardon me for the lapses in my hand-writing.

यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।
यदि शुद्धमशुद्धं वा मम दोषो न विद्यते ॥

I have copied the manuscript true to the original. The original may be accurate or not. I am not at fault.

भग्नपृष्ठकटिग्रीवः स्तब्धदृष्टिरधोमुखः ।
कष्टेन लिखितं ग्रन्थं यत्नेन परिपालयेत् ॥

Bending the neck, back and the spinal cord, and fixing the eye on the text with the face bent, the manuscripts are copied with great difficulty. We appeal that these are preserved with great care.

तैलाद्रक्षेत् जलाद्रक्षेत् रक्षेत् शिथिलबन्धनात् ।
मूर्खहस्ते न दातव्यमेवं वदति पुस्तकम् ॥

'Protect from the oil (fire), protect from the water, protect from loose-tying. Please do not hand me over to the careless-fools'—so says the manuscript.

अदृश्यभावान्मतिविभ्रमत्वात् पदार्थहीनं लिखितं यदत्र ।
तत्सर्वमार्यैः परिशोधनीयं कोपं न कुर्यात् खलु लेखकस्य ॥

Pray, correct the error of mutilation of words and meaning in my copying due to the illegibility of the original or my own misunderstanding. Please do not be angry with me, the copyist.

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सम्भृष्यं सदपत्यवत् परकरात् रक्ष्यं च सुक्षेत्रवत्
संशोध्यं व्रणिताङ्गवत् प्रतिदिनं वीक्ष्यं च सन्मित्रवत् ।
बध्यं बध्यवदश्रुथं दृढगृणैः स्मर्यं हरेर्नामवत्
नैवं सीदति पुस्तकं खलु कदाप्येतद्गुरूणां वचः ॥

A manuscript be decked like one's beloved child, be guarded from others like one's virtuous wife, be carefully treated like an injured limb of one's body, be looked up every day like a friend, be tied strongly like a prisoner and be always remembered like Lord's name. Then only the manuscript will not perish. These are the instructions of our forefathers.

लेखनेनास्य यो जातः श्रमो मम महत्तरः ।
तेन प्रीतो हरिर्नित्यं ज्ञानदोऽस्त्वक्षयं महत् ॥

May the Lord Hari be pleased with the great pains I have taken to copy and bless me with eternal knowledge!

शुभं भवतु लेखकपाठकयोः ।

Pray, prosperity to both the scribe and the reader.

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THE WEALTH OF SANSKRIT MANUSCRIPTS IN INDIA AND ABROAD

About five lakhs of Sanskrit, Prakrit and Pali manuscripts are deposited in about 215 Institutions in India. About one lakh are deposited in Germany, France, Great Britain, Japan, Ceylon Nepal and a few other countries in about 40 Institutions. About 90,000 manuscripts are to be found in the Government Sanskrit College (now Sanskrit University) Benares alone. About 40,000 are at Kerala University, Trivandrum, which includes the former Palace collections also. Mysore Oriental Research Institute, Maharaja's Sanskrit College, Mysore, and Saraswati Bhandar of Mysore Palace (now shifted to Sanskrit College premises) account for another 65,000 manuscripts. Saraswati Mahal Library, Tanjore has about 14,000, while Adyar Library, Madras, has 20,000. Madras Government Manuscripts' Library has 30,000. The L.D. Institute at Ahmedabad alone has 45,000 and the Baroda Oriental Institute 25,000. The Bhandarkar Oriental Institute has 18,000, Deccan College has 11,000, Bharatha Ithihasa Samshodhaka Mandal has 18,000, the Vaidika Samshodhana Mandal has 10,000, Anandasrama has 8,000. Thus Poona City alone accounts for about sixty thousand manuscripts. Nagpur University has about 14,000. Rajasthan Oriental Research Institute has 20,000. The Jain Granthalaya at Bikaner has 30,000. Jaipur has about 12,000. Ganganatha Jha Institute (now Kendreeya Vidyapeetha) at Alhabad has 20,000. Kashmir has about 8,000. Mithila Institute possesses about 8,000. The Asiatic Society, Calcutta, also has about 9,000. At these major Institutions and about two hundred other small and big Institutions in India about five lakh Sanskrit manuscripts are preserved.

In Germany there are about 15,000 manuscripts in about 10 Institutions. About 25,000 manuscripts are deposited in Great Britain. France and Ceylon have about 3,000 each. Italy has 1,000. Pakistan and Bangla Desh have about 6,000 each. The Darbar Library and the National Library of Nepal have about 3,000 including the collection of Rajaguru Hemaraj Pandit. Thus, there are about one lakh manuscripts in other countries.

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Our estimate of Sanskrit, Prakrit and Pali manuscripts in India at five lakhs, and abroad at one lakh is based on the information available through the catalogues, lists, reports, surveys, and the questionnaire especially circulated by us for this purpose. Catalogues and lists of these manuscripts were prepared from time to time during 19th and 20th centuries. The earliest catalogue prepared was one printed in 1807. This consists of the list of manuscripts presented to the Royal Asiatic Society by Sir William and Lady Jones. P. K. Gode has listed 73 catalogues of different Institutions printed from 1807 to 1940 in the chronological order. He also mentions 29 catalogues without the year of publication. Aufrecht is reported to have consulted 98 catalogues and lists for his Catalogus Catalogorum, while Dr. V. Raghavan has consulted 400 catalogues and lists for his New Catalogus Catalogorum. Dr. Jenart mentions 340 lists and catalogues in his volume I published in 1963. On the basis of all these and also on the basis of Sanskrit Commission Report, and the report of the U.G.C. Committee we have made an estimation of the availability of five lakhs of manuscripts in India and about one lakh in other countries.

In addition, there are innumerable small and big collections still possessed by individual pandits, small Pathashalas, Mutts of different Faiths, temples and local organisations of religious literature. In the absence of even hand-lists of these collections, it is difficult to make even a guess about the number of manuscripts in these collections. However one may easily estimate this unaccounted and un-protected treasure at another five lakhs of manuscripts.

For a nation that has more than three thousand years of literary history, and more than two thousand years' history of written books (manuscripts), a surviving stock of only five lakhs of manuscripts and another five lakhs on the brink of loss is quite an alarming situation. Books are the records of the past wisdom and intellectual attainments of a nation. They should be the cherished possession of an awakened nation. Therefore, a serious effort has to be made to preserve the five lakhs, collect and rescue the remaining five lakhs before it is too late. Such a task cannot be a burden on the exchequer of a nation of India's size. Many modern libraries in the advanced countries singly possess a stock of more than ten lakhs of books and the maintenance of the same is not considered a burden.

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Loss and Destruction of Sanskrit Manuscripts in Historical Times :

The circumstances that led to the loss and destruction of manuscripts in the past are many. Nature, vandalism, sectarian and communal feuds, personal jealousies, migration of scholars leaving their home for want of political safety have been the causes of loss and destruction of manuscripts. 12th and 13th centuries particularly saw the large scale destruction of manuscripts in North India. Anandatirtha (Madhvacharya) who travelled all over North India twice (including Kamarupa or Assam) remarks in his Mahabharata-Tatparya-nirnaya that:

उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न विद्यते । (Ch. II)

Lakhs of manuscripts are destroyed, not even a fraction of the manuscripts' treasure has survived. At the close of 12th century, the great Universities at Nalanda and Vikramasila were destroyed by the invaders. The University at Valabhi patronaged by Maitraka Kings during 475-775 A.D. was also destroyed by Arab invaders. A good number of surviving manuscripts were taken to Pattan by Siddharaj Jayasimhadeva (1094-1143 A.D.). A part of this collection was later removed to Jaisalmer. Destruction of educational centres, Mutts, Viharas and consequent loss of manuscripts have taken place repeatedly all over India since then. The destruction of Vijayanagar City which was a seat of learning for three centuries must have resulted in a great loss of our literature. In recent times migration of the present scholars' families from their villages and Agraharas to big cities leaving behind the manuscripts of their forefathers has resulted in the loss and perishing of these manuscripts on a large scale. Efforts were also made from time to time to copy, preserve and circulate our great works till the advent of printing. Copying and multiplication of manuscripts is practically stopped since the time when the printing of Sanskrit texts was started a century and half ago. Thus the multiplication of manuscripts, even of such works as are not printed even once, has come to a stand-still.

If these are lost, destroyed or decay, the works concerned will be permanently lost. Though most of the well-known works are printed, it is wrong to think that the days of startling discoveries like Arthasastra, Bhasa's plays and Asvaghosha's fragments are over. The treasure of the manuscripts of a great nation is bound to

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have many hidden gems. With the modern facilities of microfilming photo-stat, xerox-copying, etc., and the new techniques of bibliography and cataloguing, it may not be very difficult or costly to catalogue and recopy these valuable treasures of the nation.

History of Manuscripts:

It is difficult to date the composition of works in Sanskrit. It is equally difficult to date the writing of books (manuscripts) in Sanskrit. The composition of the first work and the preparation of the first written book must have had at least a gap of thousand years. This is because, oral transmission of even large works like the Vedas has been the special feature of Indian education till recently. Oral transmission of an entire branch of learning like Vyakarana is within the memory of many. The word Grantha occurs in Satapatha Brahmana and Panini's sutras. These references are more in the sense of a composition than in the sense of a written book. The root 'likh' is found in Atharva Veda and Taittiriya Samhita. This may indicate the acquaintance with writing at that time. But a long time must have elapsed between the acquaintance with writing and utilising it for the purpose of reducing the religious and other works to writing, particularly because of the strong tradition of oral transmission in India. The word Pustaka refers to a written book more specifically. It occurs in the Arthasastra of Kautilya.

The oldest known Sanskrit work written on birch-bark is of 5th century A.D. A Pali manuscript is still older. The earliest available palm-leaf Sanskrit manuscript belongs to 6th century A.D. The oldest known paper manuscript written in India belongs to early part of 13th century. This does not mean that the practice of reducing Sanskrit works to writing was as late as 5th or 6th century A.D. The perishable nature of the material used for book-writing, i.e., birch-bark and palm-leaf, and the large scale of destruction of manuscripts during 12th and 13th centuries are responsible for the non-availability of ancient manuscripts. The two manuscripts of 5th and 6th centuries referred to above survived in other countries. The fragments of Asvaghosha's dramas also survived in Central Asia. The manuscripts earlier than 14th century A.D. are very rare. However, preparation of manuscripts as such must have started a few centuries before the Christian Era. Kalidasa refers to birch-bark as writing material. Bana refers to the

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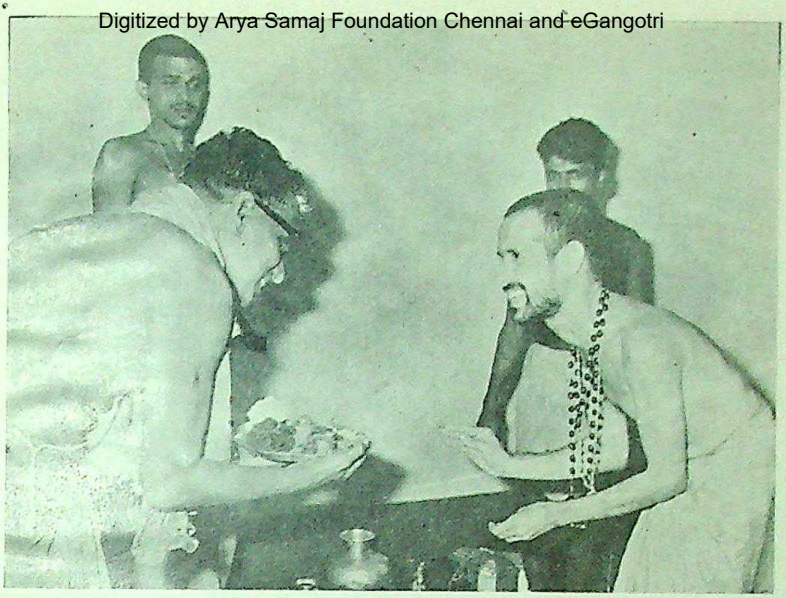
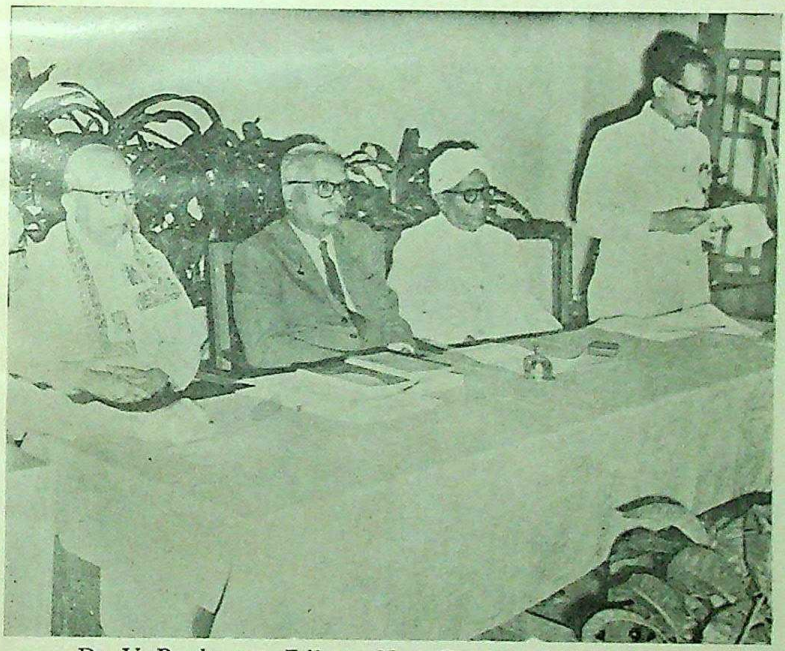


Sri Swamiji of Pejawar Mutt (Udupi) blesses the venture of collecting manuscripts by Prof. Pandurangi



Dr. V. Raghavan, Editor: New Catalogus Catalogorum
Dr. A. N. Upadhye, edited many Jain manuscripts
Prof. Pandurangi welcomes

A

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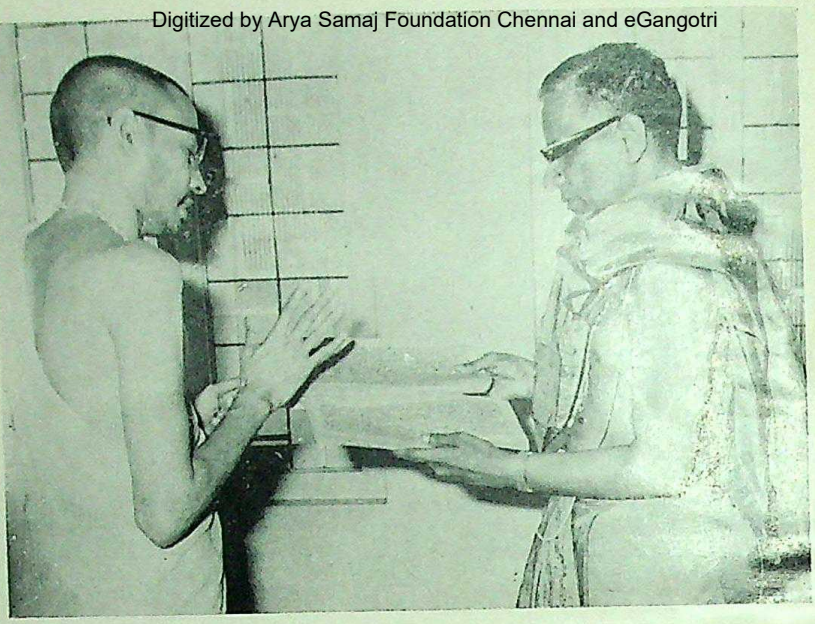
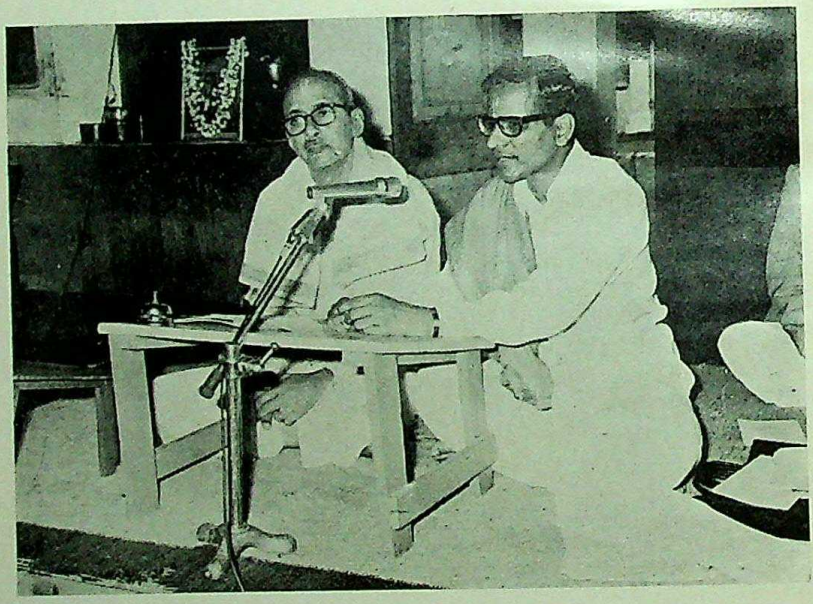


Sri Visvottama Tirtha Swamiji of Sode Mutt (Udupi)
inspects a manuscript of Vadirajatirtha at Prof. Pandurangi's collection



Dr. B. N. K. Sharma and Prof. Pandurangi
on Dvaita Vedanta Manuscripts

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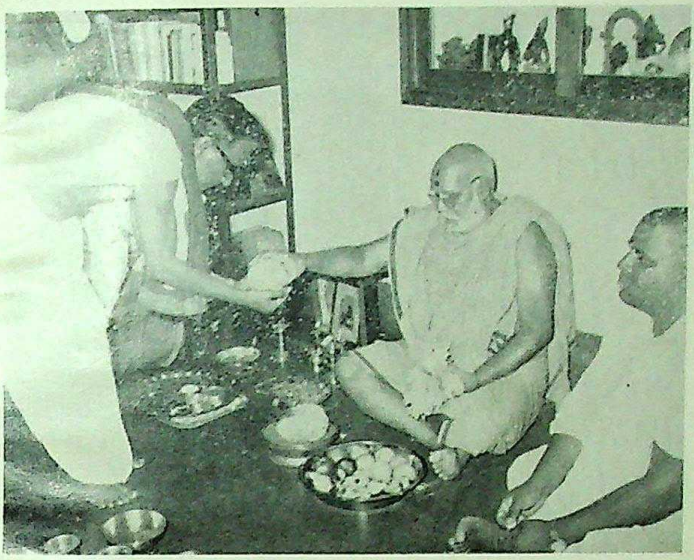
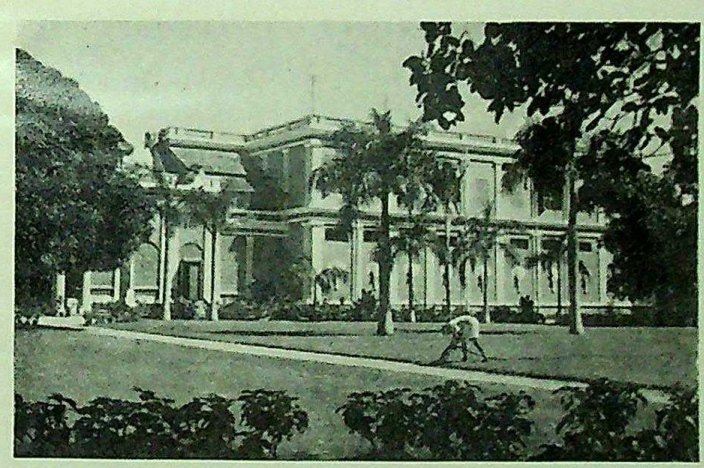


H. H. Sri Sujayindra Tirtha Swamiji of Sri Raghavendra Swamy Mutt, Mantralaya, visited the Manuscripts collection in 1978



Manuscript's Library and Research Centre
at Adyar, Madras

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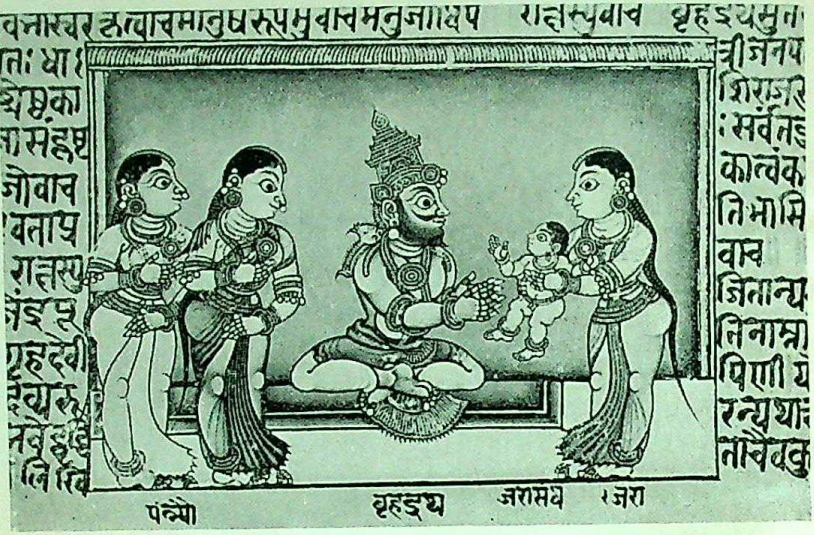
Two Paintings from a Mahabharata Manuscript dated 1535 A.D.



Jara hands over Jarasandha to king Brihadratha

The fruit that gave birth to Jarasandha

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presentation of books to Harshavardhana by Bhaskaravarman of Kamarupa. Kautilya's reference to Pustaka is already mentioned above. A council of Jain monks was organised to write the works of Jain sacred lore in 453 A.D. This event is known as Pustakarohana of Jainagamas. Such large scale production of books is possible only if the practice of preparing written books had its roots centuries ago. Therefore, we may place the commencement of the preparation of manuscripts in 4th or 5th century B.C. and the acquaintance with the art of writing much earlier.

Materials used for Writing Manuscripts :

Though several materials such as clay tablets, stone, wood, parchment, copper plates, cloth, silk, etc., are used for writing, so far as books are concerned, palm-leaf and birch-bark were widely used. The two varieties of palm-leaf, viz., Sritala and Tala were used in South India. Tala is short and stiff while Sritala is broad and flexible. Birch-bark was used in Kashmir. Sachi, a kind of leaf (called agar in local language) similar to palm-leaf was used in Assam. The use of paper started from 10th century onwards. Paper as such was known to India even before the beginning of the Christian Era. It was made out of cotton and bamboo. However, its use was not extended to book writing until Muslim period. Even after its use was introduced for book-writing, the use of palm-leaf continued, particularly in south India and on sea coast. Palm-leaf is much more durable than paper. However, printing universalised paper for book-production. The use of palm-leaf is stopped along with the stopping of the multiplication of manuscripts itself. Now printing is found to be costly unless the copies are required in thousands and the recopying of manuscripts is found to be laborious. Therefore, valuable works having a limited scholastic appeal are suffering a double loss of neither being printed nor being re-copied. Neglect and decay will end their survival. This loss through neglect is more un-patriotic and inimical to the preservation of national heritage than even vandalism and destruction at historical times, particularly when sophisticated facilities such as microfilming, xerox-copying, recopying by typing in Indian scripts are easily available for first aid rescuing, leaving the process of printing of such works as require larger circulation to a long term programme.

Pata, Patika or Karpasika is also mentioned as a writing material. Kadita or cotton cloth was used in Karnataka since

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cotton is grown abundantly in Karnataka. However, its use was more for account books, official papers, etc., than for literary works. Yakshagana plays, Haridasas' songs and vachanas are sometimes found in Kadita or cotton cloth. Some Jain manuscripts are also found in Kadita. Sanskrit manuscripts on cotton cloth are very rare. Silk, silver sheets and gold sheets are found used for writing sacred works, particularly by Jain writers. A few works such as Parijata-manjari, Kurmasataka, Hanumadvimshati, etc., have come down on copper-plates, and Kudumiyamalai, Tallapakkam songs on stones. Harikelinataka and Lalitavigraharajanataka are also on stone. These are only special cases. Copper plates or stone were not normal materials for book-writing.

Self-less Services of Scribes:

Reference to the scribes is found quite early in literature. Ganesha is reported to be the scribe of Mahabharata. Though the reference is of mythical nature, the idea of a scribe itself is important at that stage. The expression Lipikara occurs in Patanjali's Mahabhashya. Being a scribe seems to have been a skilled profession in a variety of contexts. Chiseling stone inscriptions, carving on copper plates, inscribing on gold and silver articles, copying state documents, maintaining account books and finally preparing manuscripts by stilus or ink-pens were the ways in which scribes pursued their profession. All these could not have been practised by the same type of men, since different types of hand-skills and different levels of intellectual attainments are required. For instance a Kayastha may be good in writing a state document or maintaining account books. But he cannot be expected to copy a manuscript of poetry or philosophy. The context of reference to a Kayastha in Mudraraksasa makes it clear. Some scribes are also poets as in the case of Vatsabhatti, Harishena and Ravikirthi. They could not have been mere copyists of others' poems. In ancient and mediaeval India bards and the writers of inscriptions used to be poets. They may not be the poets of high order. But some of them had sufficient wit to keep the rulers good-humoured and sufficient wisdom to write pious grants on stones and copper plates. The scribes of manuscripts were a class by themselves. They were people devoted to the multiplication of manuscripts with a religious zeal. According to Jain Chitrakalpadruma a great famine took place in 5th century A.D. Many Jain monks

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died. As a result there was a shortage of scholars for the preservation and oral transmission of Jain sacred texts. Then a council of Jain monks was convened and arrangements were made to copy the Jaina scriptures at Valabhi in 453 A.D. Since then the festivals of Ujamanu and Jnanapuja were introduced, to copy and donate manuscripts. Shastradana or gift of sacred books is frequently referred to in inscriptions. Hiuen Tsang was given the assistance of twenty copyists by the king of Kashmir to copy the manuscripts he desired to take with him. Siddharaj Jayasimha appointed three hundred scribes to copy the manuscripts that were rescued from Valabhi and brought to Pattan. He got 1,25,000 copies of Siddha-hema-vyakarana prepared for the distribution to the students, scholars, and different centres of learning. In many manuscripts the scribes mention that:

यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।

They state that they have made true copies. Though cases of interpolation and tampering with the texts are not wanting in the history of the transmission of texts in our country, the scribes have been faithful by and large. Anandatirtha (Madhvacharya) who did much for rescuing the works of Pancharatra, Puranas. Mahabharata and other sacred texts states that:

क्वचिद् ग्रन्थान् प्रक्षिपन्ति क्वचिदन्तरितानपि ।
कुर्युः क्वचिच्च व्यत्यासं प्रमादात्क्वचिदन्यथा ॥

Interpolations, omissions, transpositions and errors have taken place by ignorance as well as intentionally. The scribes were not so much responsible for all this. The errors committed by them may be attributed to their ignorance. The other lapses have to be attributed to the narrow minded persons handling these texts. The scribes have preserved the different versions of the texts. They did their job honestly and devotedly. They appeal to the posterity to preserve carefully the manuscripts written by them with great pains:

भग्नपृष्ठकटिग्रीवः स्तब्धदृष्टिरधोमुखः ।
कष्टेन लिखितं ग्रन्थं यत्नेन परिपालयेत् ॥

Bending the neck, back and the spinal cord, and fixing the eye on the text with the face bent, the manuscripts are copied with great difficulty. Therefore, these should be preserved with great care.

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तैलाद् रक्षेत् जलाद् रक्षेद् रक्षेत् शिथिलबन्धनात्।
मूर्खहस्ते न दातव्यमेवं वदति पुस्तकम्॥

Protect from the oil (and also fire) protect from the water, protect from loose-tying; please do not hand over to the careless fools.

These remarks of the scribes show their devotion and anxiety. The credit of transmitting our great heritage of books from generation to generation goes to these scribes. There were instances of scribes who have copied hundreds of manuscripts and devoted their whole life to this task. One Devali Narahari of the first of half of 18th century has 60 manuscripts to his credit. Another Vedi Krishna has two dozen manuscripts to his credit. An entire manuscript of Bhagavata with a lengthy commentary, i.e., Padartharatnavali was copied by a devoted scribe within one year, copying each Skanda a month. Most of the scribes do not give their names. They are like brave soldiers who fight for the country, bring great victories, but remain unknown to posterity. The modern printer and publisher who is a modern substitute for the scribe in so far as he assists the multiplication and circulation of books is not as self-less as the ancient scribe. He does not forget to print his name on the book. It will be a useful study if an index of the scribes of different manuscripts is prepared with extracts of their specimen hand-writing and year of copying. This will help to work out the chronology of manuscripts and settle the dates in many cases.

Scripts used in Sanskrit Manuscripts :

Sanskrit manuscripts are found in several scripts. Brahmi had been the national script of India at the time of Ashoka. It shows varieties even at that stage. In due course it developed into two main streams. One led to Nagari or Devanagari and the regional scripts of North India such as Gujarathi, Bengali, etc. Another stream developed the South Indian scripts, Kannada, Telugu, Malayalam, etc. The oldest Inscription engraved in Nagari belongs to 8th century A.D. and the oldest manuscript written in Devanagari belongs to 11th century A.D. Sanskrit manuscripts are found in Devanagari and Nandinagari scripts both in the South and the North. The manuscripts of Kashmir are found in Sharada script. The respective regional scripts, i.e., Rajasthani,

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Gujarathi, Assami, Gurumukhi (Punjabi) are used in the manuscripts written in the respective regions. The mode of writing these scripts represents the centuries during which these were written. Old Kannada, Old Telugu, (the two resemble very closely), Malayalam, Grantha and Telugu scripts are used in South Indian Manuscripts. Modi and Nagari scripts are used in Maharashtra, and Oriya in Orissa. It is interesting to note that though Sanskrit has no regional variations as a language, regional scripts are used in manuscripts. Sanskrit has regional varieties in pronuncition, particularly in respect of certain consonants such as व-व, प-व, श-प-स, ल-ळ etc., and some vowels. This is sometimes reflected in the manuscripts. The scribe is influenced by the regional pronunciation and he writes in the way in which he pronounces. The regional script also brings the influence of regional language. Consequent on these influences, sometimes a work written in two or more regional scripts leads to variant readings. Use of regional scripts for Sanskrit works continued even after the advent of printing. Good many Sanskrit works were printed in Bengali, Telugu and Kannada scripts in the early stages of printing Sanskrit texts. The entire Navyanyaya literature is found printed in Telugu script. To facilitate the European readers, Sanskrit works were also printed in Roman script. It will be no wonder, if it is found on a statistical survey that the number of Sanskrit works printed in Roman script during 19th and 20th centuries is only next to Devanagari. Sanskrit and Prakrit works were copied in Chinese, Tibetan, Simhalese scripts in historic times only. Sanskrit has not been conservative so far as the use of scripts is concerned.

Translations of Sanskrit Works:

Sanskrit has also not been conservative in respect of translation. Pali and Sanskrit works were translated into Chinese, Tibetan, Japanese, Burmese, Saimi and Simhalese languages in large numbers. About 1467 Sanskrit works translated into Chinese and about 4446 works into Tibetan are still available. The original Sanskrit versions of these are lost. Some Tibetan translations are now deposited at Shantiniketan. Jawanese Ramayana is well-known. Panchatantra was translated into Latin, Syrian and several other European languages as early as 9th century A.D. Good many Sanskrit works were translated into Persian during Moghul

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period. Mahabharata was translated into Persian and was named as Razm-Nama, i.e., Book of War. Atharva Veda was translated by Hazi Ibrahim Sirhind. Fiazi translated Lilavati and Mokammul Khan translated Tajak a work on Astronomy. European contact during 18th, 19th and 20th centuries opened a flood-gate of translations in English, German and other European languages. Vedas, Upanishads, Geetha, Epics, Dramas, Poems, Artha-sastra, Dharma-sutras, Kamasutras, important works of Systems of Philosophy were translated and studied during this period. A comparative study of the ancient languages of Sanskrit, Greek and Latin was undertaken and a new branch of study, viz., Comparative Philology was formed. Comparative Mythology also became an area of study. Histories of Vedic literature, Philosophical literature and classical literature were written and a broad chronology of Indian literature was described. Now Sanskrit study is an International subject. A strange but unique feature of Sanskrit studies during these centuries has been that Sanskrit is studied through the medium of every other language excepting Sanskrit. Volumes are written about the thought-content in Sanskrit in every other language excepting in Sanskrit. It has become a language that is explored but not utilised. In any case, its study is quite alive through the translations and studies on such a large scale as is not known in the case of any other language in history. Max Muller's edition of Rigveda, Sacred Books of the East Series, Harward Oriental Series and similar other projects have infused a new spirit into Sanskrit studies. One has to wait and see in which direction Sanskrit studies will take the next big leap.

Manuscripts' Libraries at the Centres of Learning in Ancient and Mediaeval India:

In the context of the study of the wealth of Sanskrit manuscripts, one has to have a peep into the history of Manuscripts' Libraries in the past. In India, where over a thousand hymns of Rigveda, about four thousand sutras of Panini and three thousand lines of Amarakosha were preserved on the tongue till recently, the primary unit of a Library was the scholar himself. "A Scholar is a walking Library" was not a figurative expression but a statement of truth in this country. The statement 'Give me a Library, I will build a University around it' was to be modified in the context of India as "Admit me to a Scholar I am admitted to a University". Naturally

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when the texts started to be reduced to writing, the scholar's home became the primary unit of a Library.

The Asramas and Agraharas where a bunch of scholars lived developed a bunch of Libraries. Slowly, Temples, Mutts, Viharas and similar other centres of learning developed Libraries. When the texts of different disciplines such as Vyakarana, Nyaya, etc., were standardised, multiplication of manuscripts of the standardised texts became necessary. Students and scholars copied and multiplied them in the initial stages. Books in manuscripts travelled from one centre to another, from one School of thinking to another, from one critic to another, from one commentator to another. Students, teachers, scholars, critics and all kinds of seekers of knowledge multiplied manuscripts and started preserving them in Mutts, Viharas, Temples and such other centres for the common use of the seekers of knowledge. This is how the libraries grew in ancient India. A Mutt or Vihara without a library was considered as a temple without deity or a castle without armoury. A net-work of such libraries came into being all over India and manuscripts travelled from one centre of learning to another. This explains the presence of the manuscripts of the works written in Kashmir in Kerala, and of those written in Bengal in Karnataka. This also explains a commentary being written or a criticism being written on a work of poetics or philosophy within a decade in far off places of the country. Commentators on works like Panini's sutras, Vedanta-sutras, Kavya-prakasha, treatises of Navyanyaya belong to all parts of the country. Manuscripts of the works written in different parts seem to have had quick circulation all over the country as attested by quick reaction in terms of counter-works and cross references. The writers of Vedanta Schools used to react quickly in defence of their tenet or criticism of other view-points. It is amazing to find such quick academic exchanges and maintenance of high standard uniformally at that time when communications were very difficult. This can be explained only by continuous circulation of manuscripts and scholars, and building of large collections of reference libraries, both at the homes of scholars and the centres of learning like Mutts, Temples, Viharas, etc. Those who have seen the Agraharas and traditional scholars' homes in villages in the early years of this century will testify the presence of such home collections. Most of these are lost or have perished as a result of the present generation leaving these places in search of jobs in big cities.

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Apart from the scholars' home libraries and the libraries of Mutts and Viharas, we have records of some great Universities possessing large libraries. Among these Takshasila is the earliest known great centre of learning. Takshasila was situated between Indus and Jhelum, 20 miles west of modern Rawalpindi. From the account given by the Greek physician Ktesias it is gathered that Yogins and great exponents of Veda and Upanishadic philosophy resided at Takshasila about 326 B.C. There were scholars in eighteen Silpas at this centre. This University continued to function till the end of Kushan rule (280 A.D.).

Kautilya mentions Nibandha Pustaka Sthana in Akshapatala. This is not a reference to a library as thought of by some scholars. It is a reference to a place where books to maintain the records of certain Governmental transactions were kept. The details of the items to be entered into this book are given. These mostly pertain to accounts and assets. However, since such a systematic arrangements were thought of for account books, one can envisage similar arrangements for literary and scholastic works. The occurrence of the word .Pustaka is significant. It is formed from the Avestan term 'post' meaning 'to pile'. Thus Nibandhapustaka refers to the piles of records. Since the palm-leaf and birch-bark manuscripts were piles of folios, the term 'Pustaka' was used with reference to them. The word 'Grantha' means gathered, organised or tied. Probably in its early usage it only meant 'thoughts gathered or organised on a subject or topic'. In that sense it referred to a composition or treatise. Panini's sutra अधिकृत्य कृते ग्रन्थे has more a reference to a composition about a subject or topic rather than to a written book pertaining to a subject or topic. Since the word Grantha does admit the meaning 'tied' also it was not difficult to use the same word for a written book or manuscript that contained tied leaves or folios later. On the other hand Pustaka has to be exclusively used to a written book but not to a composition orally transmitted. From the references available in Sanskrit literature and other records, Grantha seems to be earlier to Pustaka and has a wider meaning than merely a written book. Kautilya's reference to Nibandha Pustaka Sthana though not a reference to the library, is a useful reference as it contains a reference to Pustaka.

Nalanda was the next great centre of learning. It was an active centre of learning from 4th century A.D. to 12th century

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A.D. It was situated about 40 miles South-East of Patna, the capital of Bihar. It was a centre of Buddhistic learning. However, the Gupta emperors who were orthodox Hindus patronised this University greatly. The Library at this University was known as Dharmaganj. It consisted of three halls, viz., Ratnasagara, Ratnadadhi and Ratnaranjaka. I-tsing, the Chinese visiting student, copied 400 Sanskrit works from this Library and took them to China.

Odantapuri University existed near the town Bihar-shariff since 6th century A.D. This was the model for the first Tibetan monastery Bsam-ye built in 749 A.D. under the supervision of Santaraksita. Pala Kings expanded this University to include Brahmanical studies also in addition to Buddhistic studies. This University was mistaken to be a fort and was destroyed by the invaders.

The University at Somapuri (Paharpur in North Bengal) was developed by Dharmapala (769–827 A.D.). The scholar Atisha Dipankara lived here. This University was destroyed by fire in 11th century A.D. Jagaddala was another centre of learning during 11th and 12th centuries during the rule of Ramapala.

Mithila was a great centre of learning right from Upanishadic times. The famous assembly of scholars, i.e., Yajnavalkya, Gargi, Sakalya, etc., reported in Brihadaranya, is well-known. This region was the resort of the great scholars of the three great religions of India, viz., Vedism, Buddhsim and Jainism. In the mediaeval period during the rule of Karnataka dynasty (1150–1395 A.D.) and Kameswara dynasty (1350 A.D. to 1515 A.D.) great scholars of Nyaya and Vedanta such as Gangesha, Sankaramisra, Vachaspati Misra flourished here. Mithila has been the home of Sanskrit manuscripts since then and even now it is very rich in manuscripts' collections. Later Nadia or Navadvipa became the centre of Sanskrit learning.

Varanasi has been a centre of learning all through the ages. Even now more than hundred Pathashalas are run in the City of Benares. The rich manuscripts' collection at the Sanskrit College (Now Sanskrit University) is already mentioned. Mathura and Vrindavana have also been the centres of Sanskrit learning all along.

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Valabhi in Kathiawar (Gujarat) flourished as a great centre of learning under Maitraka Kings during 475–775 A.D. In the grant of Guhasena dated 559 A.D., we find a special provision made for the purchase of books (Sangharamasya Pustakopakara). At this centre besides religious education, provision for secular subjects like Silpa-vidya, Chikitsavidya, Hetuvidya and Ganita were made. This centre had a rich collection of manuscripts. The Arabs paralysed this collection. Surviving manuscripts were removed to Pattan and to Jaisalmer.

The Paramar king Bhoja of Dhara was known for his patronage of poets and scholars. His library was known as Vagdevi-Shala of Bhoja. This royal library was later transferred to Anhilvad by Siddharaj Jayasimha. Udayaditya of Paramar dynasty built Neelakantheswara Temple at Udayapur in 1059 A.D. He provided four halls at the four corners of the court-yard of this temple for teaching the four Vedas.

Jain Jnana Bhandars at Pattan, Jaisalmer, Cambay, Surat Ahmedabad, Karnavati, etc., have a history of their own. Siddharaj Jayasimhadeva (1094-1143 A.D.) and Kumarapaladeva (1143-1174 A.D.) were mainly responsible for the development of Pattan as a repository of Jain manuscripts. It is already mentioned that this Siddharaj Jayasimha employed three hundred scribes to re-copy the manuscripts rescued from Valabhi. He transferred Bhoja's library from Dhara to Anhilwad and amalgamated it with the libraries of Chalukyas known as Bharati-Bhandargaras. King Kumarapaladeva established 21 big libraries. Vastupala, a minister, established three libraries. Udayana, a minister of Vijayapala, transferred a part of the library at Pattan to Jaisalmer. The Jain Jnanabhandaras established by these kings and ministers were considerably damaged by the invaders. However, persistent efforts of Jain monks in re-copying and preserving them have helped the preservation of good many Jain works.

South India has shown remarkable co-operation with the North in rescuing the cultural heritage of our nation whenever the North was in trouble. South has its own way of developing and contributing to Indian culture and literature also. The two great religions, viz., Buddhism and Jainism moved to South when the North was in trouble with famine and other natural calamities a little before the beginning of the Christian Era. Vedism quietly moved all over

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India, absorbed the regional cultures and religious practices, and developed into the great Hinduism. In this competitive-cum-co-operative expansion of these great religions, the scholars of these Faiths moved all over India, influenced the great kings of the time, inspired them to set up great centres of learning and produced a mass of literature and books. All great kings of the South and North established great centres of learning and encouraged the scholars and the poets.

Libraries established in the South were generally named as Sarasvathi Bhandaras. In Karnataka, Vaijayanti or Banavasi was a centre of learning during Kadamba period. Poet Kubja has written one of the Sanskrit inscriptions of Kadambas. Palasige and Bellagami (Halasige and Belgaum) were also the centres of learning during this period. Belur and Halebidu attained importance during Hoysala period. Vishnuvardhana of Hoysala dynasty became the disciple of Ramanuja. Badami the capital of Western Chalukyas and Kalyana the capital of Eastern Chalukyas, became the centres of learning during the Chalukya period. Vijayambika or Vijjika, a Chalukya princess, was a poetess. Her drama Kaumudi Mahotsava gives valuable historical information. Bilhana was at the court of Vikramankadeva of Eastern Chalukya dynasty. Durvinita of Ganga dynasty was a scholar. Malkhed was a great centre of learning during the rule of the Rastrakuta king Nripatunga Amoghavarsha. Amoghavarsha himself was a poet and wrote his Kavirajamarga on the lines of Kavyadarsha of Dandin.

The three great Acharyas, Sankara, Ramanuja and Madhvacharya made Sringeri, Melkote and Udupi respectively their headquarters. These have been the centres of learning of the respective Schools of Vedanta. Eminent scholars of these Schools flourished at these centres. Manuscripts of the works of these Schools are deposited at these centres. Vijayanagar was a great centre of learning nearly for three hundred years. Vidyaranya, Sayana, Vyasaraja, Tatacharya, Kriyasakti and several other scholars flourished at this centre. The great Veda Bhashya was prepared here with the assistance of a team of sixty scholars. Works on music and other fine arts were encouraged. Krishnadevaraya was a great patron of art and literature. Praudhadevaraya was a scholar. Gangadevi, the spouse of Kampanaraya, was a poetess. Her Madhuravijaya is a fine Mahakavya. Many subordinate kings of Vijayanagar were

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enlightened rulers. The Nayakas of Keladi and Ikkeri, the Jain chieftains of Karkala and Mudbidre, the rulers of Svadi and many other subordinate rulers encouraged art and literature. Sivappa Nayaka of Keladi composed the encyclopaedic Sivatattvaratnakara. The Odeyars of Mysore continued the tradition of Vijayanagar. Chikkadevaraya of Mysore was a poet and a scholar. The Sarasvati Bhandar Library of Mysore was established by him. This was continued and enriched by Mummadi Krishnaraja and his successors. Tippu Sultan was a great lover of books. Many books of his library were transferred to Asiatic Society, Calcutta.

The Andhra Pradesh also developed several educational centres through the centuries. The Satavahana kings were great patrons of learning. Hala the founder of the Satavahana dynasty was a Prakrit poet. The Gathasaptasati is a charming anthology of Prakrit verses delineating different shades of love and separation. Hala is reported to have made special efforts to learn Sanskrit and got simplified grammar written for Sanskrit. The Brihatkatha of Gunadhya originally written in Paisachi Prakrit has survived in its Sanskrit versions. Amaravati was a great centre of Buddhistic learning during 7th century A.D. The University associated with the name of Nagarjuna developed at this time. This University was housed at 'Parabat Vihara' at Nagarjunakonda. Nagarjuna founded a Mahayana school of Buddhistic Philosophy. His name is also associated with Rasayana Sastra. The intelligentsia of that time was captivated by Nagarjuna's logic and Sankara had to fight hard to bring back many learned Brahmin scholars to Vedanta Philosophy. Warangal became the centre of learning during Kakatiya period. Padmanabha Tirtha, the first disciple of Madhvacharya was Rajaguru of King Rudradeva of Warangal. He later moved to Kampli when Kakatiya Kingdom was disintegrated. It was he who encouraged Hukka and Bukka to form a new kingdom. His Samadhi or Vrindavana is still found near Anegondi. Vidyanatha, Visvanatha and several other scholars flourished in Andhra area. Vijayanagar empire comprised both Andhra and Karnataka areas. After the disintegration of Vijayanagara, Penukonda, Chandragiri, and a few other small principalities continued to function. Naturally the literary activity had its own ups and downs depending upon the stability of these kingdoms. The districts of Chittoor and Kolar are rich in private manuscripts' deposits. In the rural areas of Bellary, Anantapur,

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Guntur and Krishna districts also private manuscripts' collections are to be found.

The Tamilnadu has been a home of ancient Tamil literature and manuscripts in the early part of its history, and a home of Tamil, Sanskrit, Buddhistic and Jain literature in the medieval and later centuries. The three 'Sanghams' or Academies of Tamil scholars and Tamil literature are well-known. Kundakundacharya and other great Jain scholars spread Jainism in Tamilnadu. The kings of Pallava dynasty at Canjeevaram encouraged Sanskrit learning also. Sanskrit scholarship developed at the great centres of Pilgrimage, viz., Chidambaram, Srimushnam, Srirangam, Kumbhakonam, Madurai, Tanjore and several other small and big centres. Tamilnadu has a net-work of Agraharas almost in all districts, particularly on the banks of the rivers, i.e., Kaveri, Tamraparni, Pinakini, etc. These Agraharas still have a rich collection of manuscripts. Almost every temple had Sanskrit pathashala attached to it. Sanskrit colleges at Rameswaram, Madurai, Tiruvadi, Chidambaram, etc., are in continuation of the early traditions of Sanskrit learning at these centres. The Vaishnava and Advaita Mutts at Srirangam, Kumbhakonam, Vanamamalai, Kanchi, etc., have also been centres of Sanskrit learning all along and possess rich collections of manuscripts. Kerala and other costal regions, i.e., Tulunadu and Konkan, have had many centres of Sanskrit learning. From Kanyakumari to Goa, this land known as Parashurama Kshetra, has also been Jnanakshetra. Kanayakumari, Suchindra, Trivandrum, Cochin, Trichur, Palghat, have been the centres of Sanskrit learning in Kerala. The enlightened rulers of Travancore and Cochin encouraged Sanskrit all along. Kerala is richest in respect of Sanskrit manuscripts in India.

Muslim Rulers' Interest in Sanskrit Books, Poets & Scholars:

Though some of the Muslim invaders destroyed the libraries and educational centres in the early days of their invasion, many Muslim rulers helped the scholars and poets. They patronised many educational centres and libraries. They built their own Palace Libraries and Imperial Libraries. The Khilji Sultan founded an Imperial Library at Delhi. Kitab-khana or a library used to be an important part of the palace in Muslim rulers' palaces. There was a library in the Jwalamukhi temple at Nagarkot consisting of 1,300 volumes. Feroz Shah after conquering Nagarkot ordered for

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the translation of some of these books. The books translated were named as Dala il-i-Firuz Shahi. Sultan Sikandar Lodi was a poet and a scholar. Tibb-i-Sikandari is a compilation of the works on Indian medicine, translated from Sanskrit. Babar had built a big personal library. He took possession of the Library of Ghazi Khan. He introduced the art of book illustration. Humayun built a library building with seven halls and named them after seven planets. He used to carry a library of select books even when he was engaged in battlefields. Akbar, though un-lettered, was a very cultured man. He inherited the Imperial Library from his father and enriched it considerably. He added many books from Private Libraries and also from the Libraries in Gujarat, Kashmir, Bihar, Bengal and Deccan. Akbar loved beautifully written and profusely illustrated manuscripts. His library contained 24,000 volumes. Jahangir was also a patron of learning and a promoter of education. He used to purchase manuscripts at high prices. Once he purchased an illustrated manuscript for 3,000 gold-coins. He further encouraged the art of book illustration. Aurangzeb used to copy the manuscripts himself. He had saved Rs. 305 earned by selling the copies of Quran written by him.

Bahamani rulers also encouraged education and built libraries. Muhammad Shah Bahamani built a library at Bidar containing 3,000 volumes. Muhammed Gawan, the minister, had a personal library of 35,000 manuscripts. Ali Adil Shah of Bijapur was a great lover of books. Sixty men, viz., calligraphists, gilders of books, illuminators were working in his Library every-day. The Nawabs of Bengal, the Muslim rulers in Gujarat, and Khandesh and similar other Muslim rulers had maintained their own libraries. Tippu Sultan of Mysore was a great lover and collector of books. He had a personal library in the castle of Srirangapattana. He had collected books from Bijapur, Golconda, Chittoor, Savanur and Kadapa. The volumes in his collection were leather-bound nicely. Muslim rulers naturally encouraged Arabic and Persian literatures in all branches of learning. However, several Sanskrit works on music, dance, astronomy, poetry were translated into Persian. Upanishads and Mahabharata were also translated by Muslim emperors and scholars. Jagannatha Pandita was a pet poet of the Moghul emperor Shah Jahan. A few Muslim poets and scholars wrote in Sanskrit. Nawab Abdul Rahim Khan, a noted scholar at the court of Akbar, has nine Sanskrit works to his credit.

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Manuscripts' Libraries and Research Institutes established in 18th and 19th centuries.

As a result of the contact with the West and the interest shown by the Military and Civil Officers of European settlers and Christian Missionaries in Sanskrit studies and Sanskrit manuscripts, Manuscripts' Libraries and Research Institutes were established in British Provinces and Native States in India during 18th and 19th centuries.

Sir William Jones who came to Calcutta as a Puisne Judge of the then Supreme Court at Fort William in Bengal, founded the Asiatic Society in 1784. The object of the Society was "enquiry into the history and antiquities, arts, sciences and literature of Asia". In 1817, H. T. Colebrooke was appointed as the agent to select and purchase books. In 1832, about 4,253 Oriental books were transferred to Asiatic Society from Fort William College Library consequent on the abolition of that Library. This collection included the books brought from Tippu Sultan's Library at Srirangapattana. A catalogue of Sanskrit manuscripts at the Society was published in 1837. It mentions about 1,800 titles. As per the catalogues published between 1917-1955 about 8,882 manuscripts are deposited at this Society. Sri Kunjavihari Nyayabhushana, Rajendralal Mitra and Mm. Haraprasad Shastri rendered valuable service at this Society.

The Bombay branch of Royal Asiatic Society was also established with the same objective in 1904. It has a collection of about 2,068 manuscripts. Dr. Bhau Daji, V. N. Mandalik, Mm. P. V. Kane, Dr. Velankar, P. B. Gajendragadkar and several other distinguished scholars were associated with this Society. It is now converted into a Public Library and the State Central Library.

The Government Sanskrit College at Calcutta was started with the objective of providing traditional Sanskrit education in Shastras in an organised way. This was the beginning of the setting up of such Sanskrit Colleges in the British Provinces and Native States during the early part of 19th century. This College developed teaching sections in all Shastras at an advance level. It developed a good Library of manuscripts and printed books. The volumes of descriptive catalogues of manuscripts edited by Hrishikesha shastri, Nilamani Chakravarthi, Sivachandra Gui, Bhavabhuti Vidyaratna during 1895 – 1917 give the details of manuscripts deposited at this College Library. The latest catalogue of 1963 gives further details. This College is now developed into a Post Graduate Research Centre

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The Government Sanskrit College at Benares is a prestigeous Institution. The Saraswati Bhawana Library of this College started collecting Sanskrit manuscripts as early as 1791. The details of manuscripts collected by this Library were given in Pandita-Patrika from time to time. A good many works were published in this Patrika. Separate list and catalogues were also published in 1869, 70, 75, 1902 to 1919. Mm. Gopinath Kaviraj continued this work and prepared his catalogue in 1935. This College is now developed into a Sanskrit University. Descriptive catalogues in 10 volumes are brought out giving full details of the manuscripts collected during 1791 to 1950. This manuscripts' collection is the richest in the country. It has about 90,000 collection. Its reputation for a very high standard of teaching Shastras is well-known. Shri Ranavir Sanskrit Research Institute and Library at Jammu was established in 1857. It has about 6,500 manuscripts. Dr. M. A. Stein has published a catalogue of this collection in 1888. Raghunath Temple Library has about 7,000 manuscripts.

The Sayyaji Rao Gaekwad Oriental Research Institute at Baroda was established in 1927. However, it had its roots much earlier. A section of Sanskrit manuscripts and printed works was started in the Central Library of Baroda in 1893. Sri Manibhai Dwivedi was appointed to translate important Sanskrit works into Gujarathi. A little later Mm. Ananthakrishna Shastri was appointed to collect and explore manuscripts. He collected about 10,000 manuscripts. Baroda Vitthala Mandir collections were added to this collection. Five exquisitely illuminated scrolls of Mahabharata, Bhagavata, Bhagavadgita and Harivamsa was presented from Royal Deoghar. Sri Chimanlal Dalal, Curator of Sanskrit Section, collected Jain manuscripts from Pattan, Jaisalmer etc. In 1959 Yatishri Hemachandraji made a gift of 90,000 manuscripts. The Gaekwad Oriental Series was started in 1915. Kavyamimamsa of Rajashekhara was published in 1916. Dr. Benoytosh Bhattacharya, a brilliant son of Mm. Haraprasad Shastri, was appointed the editor of this series after Mr. Dalal. About 155 works are so far published in this Series. A special feature of this Series is that eminent scholars from all over India are associated with the editing work. Dr. S. N. Dasagupta, Mm. T. Ganapati Shastri, Mm. Kuppuswamy Shastri, M. Hiriyanna, Mm. Ganganath Jha, Dr. Belvalkar, A. B. Dhruva, Dr. Tucci, Dr. Helen, Dr. Sylvan Levi and several other distinguished scholars have

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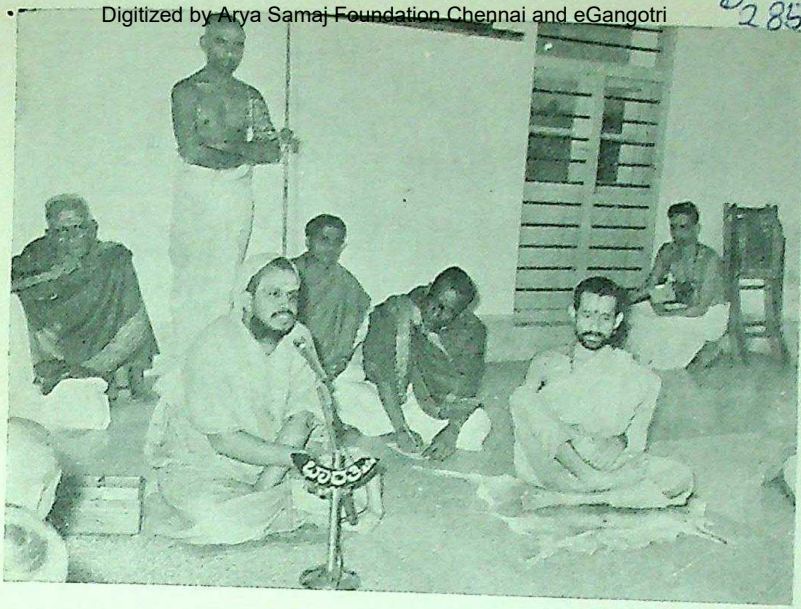

H.H. Sri Jayindrasaraswati Swamiji of Kanchi Kamakoti Mutt
speaks on the importance of traditional learning.
H.H. Sri Pejawar Swamiji presided.
Prof. Pandurangi is taking down the lecture

Govinda Pandita, the scribe Dhyanataraya, the Patron
From the illustrated manuscript of Mahabharata dated 1535 A.D.

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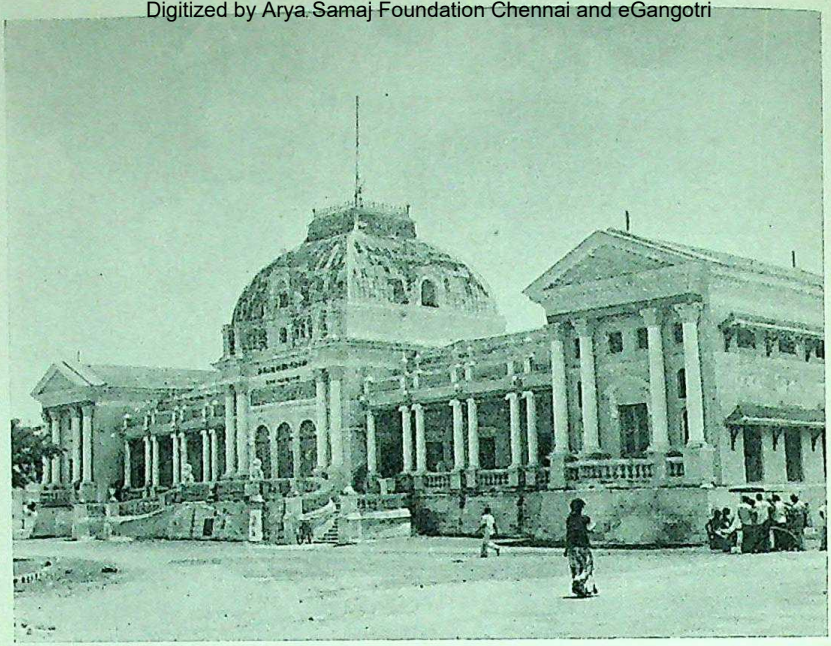
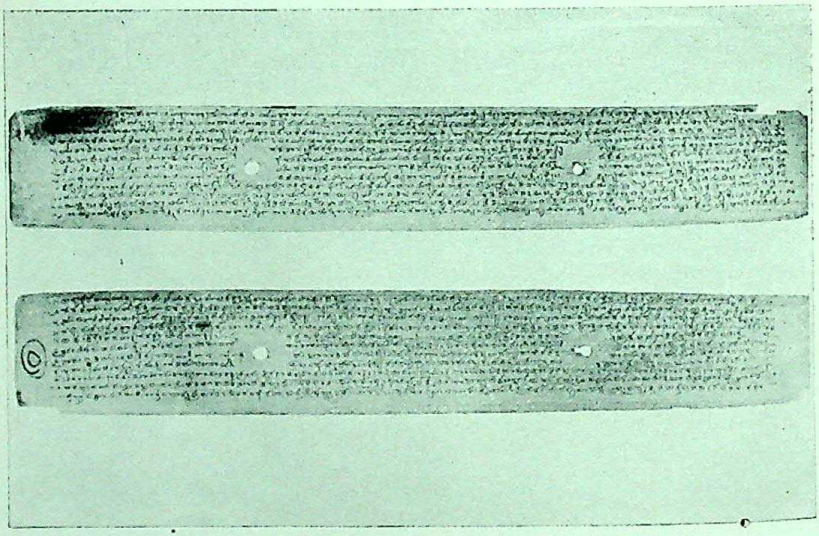


Mysore Oriental Research Institute



A palm-leaf manuscript of Alankaramanidarpana of Venkamatya (18th century A.D.) deposited at Oriental Research Institute, Mysore

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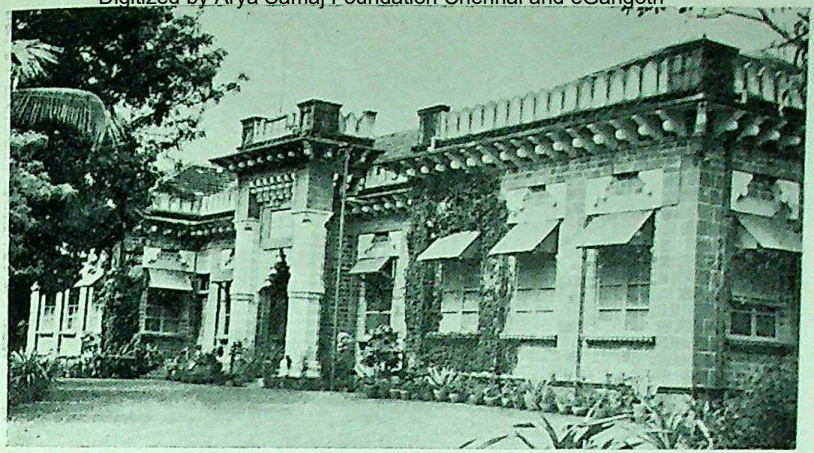
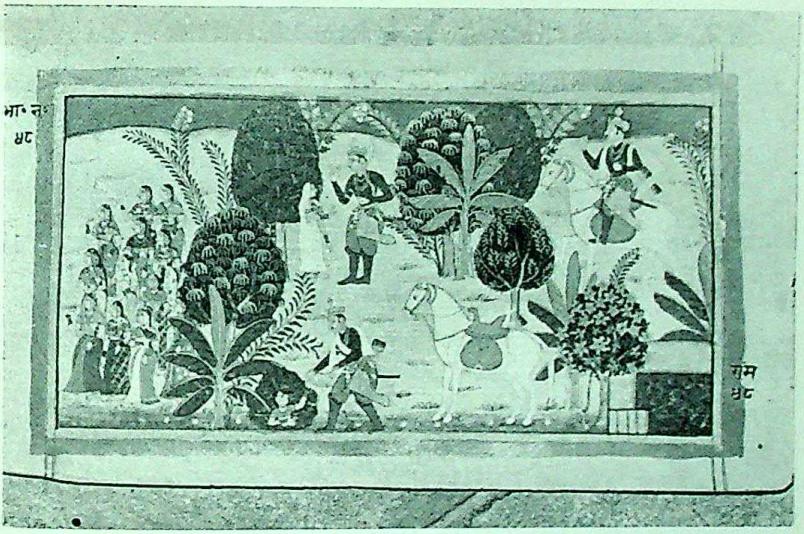


Bhandarkar Oriental Research Institute, Poona



A Painting from Bhagavata deposited at Bhandarkar Institute, Poona

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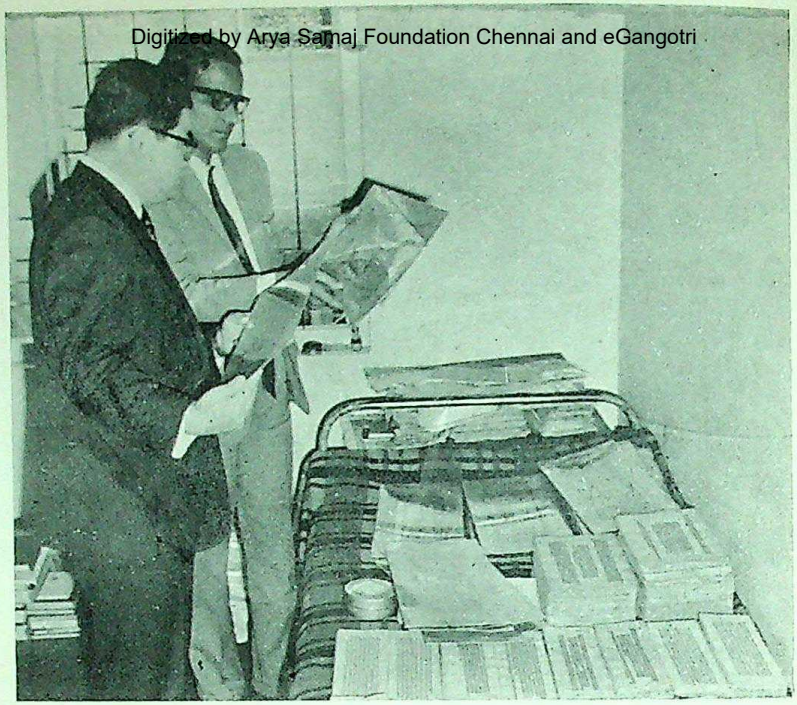

Prof. Ensho Kobayashi of Honazono University of Japan peruses the manuscripts

Prof. (Miss.) Suzanna Siauve of France studies a manuscript. The borders of palm-leaf manuscripts are in the background

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edited the volumes published in this Series. Natyasastra of Bharata, Sangitamakaranda, Vinalakshana, Manasollasa, Rajadharmakaustubha, Tattvasangraha and several other important works are published in this Series. At present there are 25, 851 manuscripts at this Institute. It is now developed as Post Graduate Centre of Sanskrit Studies of M. S. University, Baroda. A Critical edition of Ramayana is undertaken as a major project now. This work was started in 1951. It is now nearing completion.

The Bhandarkar Oriental Research Institute in Poona was founded on 6th July 1917. The Government of Bombay handed over its collection of 20,000 manuscripts to this Institute. The Government of Siam gave the gift of Siamese Tripitaka in 1931 and the Chinese Government gave the gift of Chinese Tripitaka in 1941. The Institute undertook the critical edition of Mahabharata as a major project. This was completed in 1966. Dr. V. S. Sukthankar conceived the entire plan of this critical edition and prepared the editions of Adi and Aranyaka Parvans. Dr. Belvalkar and Dr. P. L. Vaidya continued this task as general editors. Franklin Edgerton, Raghuvira, S. K. De, Dr. Dandekar, Dr. Raghavan and a few distinguished scholars edited different Parvans on the lines laid down by Dr. Sukthankar. The Institute then published the critical edition of Harivamsha. Now, an Epilogue of Mahabharata giving a comprehensive and critical study of Mahabharata is under preparation. So far the Institute has published about 250 works. History of Dharmashastra by P.V. Kane, Kielhorn's edition of Vyakarana Mahabhashya, Tarik-i-sind edited by Daudpota, Shan chien-pi-p'o-Sha by P. V. Bapat, Jinaratnakosha edited by Velankar, are some of the important publications. Dr. R. N. Dandekar has been the moving spirit of this great Institute all along. He has been the General Secretary of this Institute and also the All India Oriental Conference housed here since 1931. He worked as the Vice-President of International Union of Orientalists, and is now president of International Union for Oriental and Asian Studies. The Bhandarkar Oriental Institute is a symbol of the new spirit infused into studies as a result of the contact with the west.

The Deccan College for Post Graduate Studies and Research was established in 1942 in its present form. It has undertaken a major project preparing a Sanskrit Dictionary on Historical Principles. It has published several Sanskrit lexicon texts. Under the able

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guidance of Dr. S. M. Katre and Dr. A. M. Ghatge, linguistic studies are especially developed. Dr. Sankalia developed Archaeology Department. This college has again developed a collection of 11,092 manuscripts. The old Mss. collections of Deccan College were handed over to Bhandarkar Institute. Bharata Ithihas Samshodhak Mandal, Vaidika Samshodhana Mandal, Anandasrama, Tilak Vidyapeetha, Veda Shastrotteejaka Sabha, Sankeshara and Karavira Sankaracharya Mutt are some of the other Institutions in Poona that are devoted to Sanskrit studies, research and publication. Prajna Pathashala, Wai, Colleges at Nasik and Ahmednagar have also collected manuscripts.

The Oriental Research Institute, Mysore, was established as Government Oriental Library in 1891. It was transferred to Mysore University in 1916. It was raised to the status of a Research Institute in 1943. Dr. R. Shamashastry discovered and published the Arthashastra of Kautilya in 1909. The Institute has a collection of about 45,000 manuscripts. It is now equipped with a micro-film section. More than hundred works are critically edited and published. Taittiriya Samhita, Aranyaka and Brahmana are published with Bhatta Bhaskara's commentary. Some rare Kalpasutra works such as that of Apastamba, Gautama, Baudhayana are published. Sivatattvaratnakara, an encyclopaedic work is edited. There is an illustrated manuscript Shritattvanidhi containing 1,500 illustrations. The Institute has undertaken a project of Alankara Kosha and the preparation of a descriptive catalogue.

The Oriental Research Institute of Venkateshwara University was established in 1939. It has about 9,150 Sanskrit manuscripts. A Research Journal is issued. About 25 works are published. The Andhra University Library has about 2,000 manuscripts. The Sanskrit Academy of Osmania University has published some rare works.

The Adyar Library and Research Centre was founded in 1886 by Colonel H. S. Olcott. It was founded "for the revival of Oriental literature, the rehabilitation of the true pandit in public esteem, the promotion of a higher moral sense and spiritual aspiration among Asiatic youth and a stronger mutual regard between the learned of East and West. The Library has about 20,000 manuscripts. Some of these are collected from Ceylon, China and Persia. Dr. Otto, F. Schrader, Mr. F. L. Woodward, Dr. James

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H. Cousins, Dr. C. Kunhan Raja were associated with this Centre. Now under the guidance of Dr. V. Raghavan, Dr. K. Kunjunni Raja the Centre is continuing its work. Important Pancharatra texts such as Ahirbudhnya-Samhita, Lakshmitantra, Sanatkumaratantra are critically edited. More than hundred major and minor Upanishads are published with rare commentaries. Works of Yoga, Vedanta, Mimansa, Literature and Music are published. It is a Centre where work progresses steadily and quietly.

Madras Government Oriental Manuscripts Library has 31,412 manuscripts. The Descriptive Catalogues of these are published. More than hundred works are edited and published. Some are published in Madras University Sanskrit Series. Mm. Kuppuswamy Shastri. Dr. R. P. S. Shastry, Dr. Kunhan Raja, Dr. Raghavan, Dr. Chintamani, Sri. T. Chandrashekhar and a few other scholars are associated with the editing of these works. It would be more profitable if this library is also developed as a research centre on the lines of Baroda Oriental Institute.

Sri Kuppuswamy Shastri Research Institute was established in 1944. It has a small but valuable collection of manuscripts. The Journal of Oriental Research, Madras, is published from 1927. The Mylapore Sanskrit College provides the background traditional education. These organisations are providing a good centre for Sanskrit studies and research in Madras under the guidance of the eminent manuscriptologist and reputed research scholar, Dr. V. Raghavan. The Sanskrit Ranga stages Sanskrit dramas.

The Post Graduate Dept. of Sanskrit of Madras University is going ahead with the big project of the New Catalogus Catalogorum initiated and ably carried on by Dr. Raghavan till recently.

Maharaja Serfoji Saraswati Mahal Library, Tanjore, was established by Maharaja Serfoji (1798 - 1832). A large collection of manuscripts in this Library was inherited by him from the Library maintained by his predecessors of Maratha rulers and still earlier by the Telugu Nayakas who ruled Tanjore. Serfoji added valuable collections brought by him from Benares during his visit to Benares (1820 to 1830). The valuable collection of Jambunath Bhatta, a Maratha Brahmin of Tanjore, was also added to this Library. In 1922 the collections made by Kagalkar and Patanga Avadhuta family were added to this Library. This Library was recognised by Madras Government in 1918. It has a collection of 30,377

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Sanskrit manuscript and about 3,000 Tamil and Telugu manuscripts and about 3,000 Marathi manuscripts. Burnell published a classified list of Sanskrit manuscripts in 1878-80. The Descriptive Catalogue has been published in twenty volumes between 1926 and 1934 and in 1952. Nearly two hundred Sanskrit works are edited and published. These include Dharmakutam, a commentary on Ramayana, Vishnutattva-dipika, Srutapradipika, Cholachampu, works on Silpa, Sangita, Ayurveda, Jyotisha, etc. Given the assistance of modern scholars and research environment this Library can really do much better work.

The Oriental Manuscripts Library of Kerala University at Trivandrum, now includes the manuscripts of Palace Library, Curator's Office Library, and the former Government Oriental Manuscripts Library. It has a collection of about 40,000 manuscripts. Trivandrum collection obtained international reputation by the startling discovery of Bhasa's dramas. In the Trivandrum Sanskrit Series many valuable works of literature and Shastra were published. Mm. T. Ganapathi Shastri made valuable contributions to the researches in Sanskrit. Dr. Raghavan Pillai is now continuing this great tradition. Tripunitura Sanskrit College, and the adjoining places of traditional scholars have a rich collection of Sanskrit manuscripts. A new Institution, viz., Sukritindra Oriental Research Institute started at Cochin has made a good beginning by collecting about 850 manuscripts and critically editing a few of them. This young Institute proposes to undertake the project of Dvaita-Vedanta-kosha.

Apart from the Manuscripts' Libraries, Research Institutes and University Depts., some Public Libraries and Museums have sizeable collection of Sanskrit manuscripts. Among such museums, Orissa Museum at Bhuvaneswar has made good progress. It has a collection of 20,000 manuscripts collected between 1950 and 1976. About 53 works are published. Upanishads connected with Atharvaveda, Angirasa Kalpa, Utpatatarangini, Bharatamrita Mahakavya, Jagannatha-vallabha-nataka, Kavi-kanthahara, etc., several new works the manuscripts of which are rare, are deposited in this Library. Dr. H. C. Das and Sri N. Mishra are doing very good work to enrich the collection.

The Jain Jnana Bhandars functioning in several places in Gujarat, Karnatak, Uttara Pradesh and Bihar have a very good

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collection of the Sanskrit and Prakrit manuscripts. Most of these collections are very old and attached to Jain Mutts. The manuscripts in these were not properly listed for quite sometime. Recently there have been efforts to prepare the catalogues and lists and also publish rare works. Some of these are: (1) Nayamandira Shastra Bhandar, Dharmapur, Delhi. (2) Jain Temple, Moti Katra, Agra. (3) Balatkara Gana Shastra Bhandara, Karanja. (4) Jaina Grantha Bhandar, Surat. (5) Shantinatha Shastra Bhandar, Khambat. (6) Mahavira Bhawan Shodha Sansthan, Jaipur. (7) Pannalal Saraswati Bhavan, Nagaur. (8) Abhaya Jain Granthalaya, Bikaner. (9) Prachya Vidya Pratishthan, Jodhapur (10) Danashala Sastra Bhandar, Mudubidre.

Two prominent Manuscripts Libraries and Research Institutes in Jainology are: (1) The L. D. Institute at Ahmedabad and (2) Jaina Siddhant Bhavan, Arrah (Bihar). The L. D. Institure was established in 1958. Within a period of twenty years the Institute has collected about forty-five thousand manuscripts. These include not only Jain manuscripts but also the manuscripts of Veda, Smriti, Mantra, Kavya, Buddhist Literature, Apabhramsa literature, Silpa, Ratnashastra, etc. Dr. Nagin Shah, Dr. Bhayani, Pandit Rupendra Kumar and a team of distinguished scholars are working at this Institute. This Institute has many illustrated manuscripts. A volume, i.e., Documents of Jain Paintings and Gujarathi Paintings, containing the illustrations from these manuscripts is already published. Another volume, i.e., Treasures of Jaina Bhandaras, is under preparation. A descriptive catalogue describing ten thousand manuscripts is published. About twenty works are critically edited and published. The Jaina Siddhanta Bhavan, Arrah, was started in 1903. It has a collection of seven thousand manuscripts. A manuscript of Jaina Ramayana and that of Bhaktamara contain beautiful illustrations. About seven works are published. Many research students of Jainology worked at this Institute and prepared their dissertations. Pandit Bhujabali Shastri has rendered valuable service to this Institute. He has also edited a Descriptive Catalogue of Manuscripts at Mudubidre, Karkala and Aliyur in Karnataka.

We have briefly noticed the work done on Manuscriptology only at select Institutions in different States of India with a view to giving an idea of the work going on in this connection. A volume giving a detailed account will be a very useful reference volume. Such a

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volume naturally requires more time and greater co-operation from all Institutions by way of making the information available.

Sanskrit Manuscripts Collections in other countries

It will be helpful to notice similar Institutions in the other countries also in this context. Among the European countries Germany took a leading part in Sanskrit studies. About 15,000 manuscripts are deposited in about ten Institutions in Germany. Koningliche Bibliothek (Preussische Staatsbibliothek) in Berlin have about 4,660 manuscripts. Universitatsbibliothek at Leipzig has about 1,389. Bonn, Marburg, Hamburg, Munich and a few other centres also have Sanskrit manuscripts. More than hundred eminent German scholars have worked in all branches of Sanskrit studies. The total output of German scholars during 19th and 20th centuries excels the contributions of all other countries both in quality and quantity. Prominent among German scholars are Aufrecht, Buhler, Deussen, Geldner, Glassnapp, Jacobi, Kielhorn, Luders, Oldenberg, Pischel, Roth, Schrader, Weber, Winternitz and Zimmer. It is difficult to single out any German scholar as prominent. Every German scholar has made a distinct contribution to Sanskrit studies in one way or the other.

France also took interest in Sanskrit manuscripts and Sanskrit studies. Bibliotheque nationale, Paris and Bibliotheque nationale, Sorbonne are two important centres of Sanskrit in France. There are about 3,000 manuscripts in France. While handing over the territory of Pondicherry to Indian Government, the Government of France has presented an Institute of Indological Study in Pondicherry as a memorial to their relation with India. As a result of this two Institutions, viz., French Institute of Indology and the School of Far East Study are established. There are about 6,000 manuscripts at these two Institutions. Sylvan Levi, Renéau and Filliozat are some of the eminent French Indologists.

In Great Britain there are about 25,000 manuscripts. India Office Library and Royal Asiatic Society in London, Bodleian Library and Indian Institute at Oxford, Cambridge University Library and Trinity College Library are some of the centres in Britain. Italy, Holland, U.S.S.R. and U.S.A. also have some manuscripts. A committee is set up to explore these and organise research programmes. The Pali Text Society of Ceylon has published important Pali Texts. Japan has provision for Sanskrit and

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Buddhistic studies in Tokyo University. Thus, Sanskrit manuscripts and Sanskrit research is no longer a concern of India alone. International Oriental Conference and the International Union of Orientalists are taking keen interest in Sanskrit manuscripts and researches.

The contact between the West and India that led to a new approach to Sanskrit studies and resulted in the establishment of the above Institutions in India and abroad, produced some monumental works. A detailed account of the works produced in English and other European languages will be a voluminous work. However with a view to giving an idea of the work done, some major projects may be mentioned. Max Muller's edition of Rigveda, Weber's edition of Yajurveda, Benfey's edition of Samaveda and Roth's edition of Atharvaveda are major works on Veda. These were followed by several editions and translations. Sacred Books of the East Series is another major programme in which Vedantasutras, Upanishads, Manusmriti and several other important texts are translated. Harward Oriental Series has brought out many literary and philosophical works with texts and translation. Bibliotheca Indica is another such Series. Botlingk's St. Petersburg Dictionary, Monier Williams' Sanskrit-English Dictionary, Vedic Concordance, Buhler's Encyclopaedia, etc., are some of the reference aids. In India, critical edition of Mahabharata has been the major programme. Critical edition of Ramayana, The Sanskrit Dictionary on Historical Principles, A New Catalogus Catalogorum are still in progress. A programme of the critical editions of Puranas is initiated. Mimamsa Kosha, Dharma Khosa, Shrautha Kosha, Natya Kosha are some of the reference aid programmes. The various Book Series such as Gaekwad Series, Trivandrum Series, Bhandarkar Oriental Series, Kavyamala Series, have done useful service for preservation and multiplication of Sanskrit works. Printing is a modern way of multiplication and circulating books and therefore may be considered as the same service as rendered by a scribe in ancient and medieval India.

Critical edition is not new to our country. Vedavyasa may be considered as the first critical editor. He edited the Vedas into their present form. He is also credited with the editing of Puranas. He provided the critical apparatus for the understanding of Upanishadic philosophy through Brahmasutras. The Bhashyakaras and later commentators also have handled their texts critically.

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Variant readings are noticed in Brahmasutras and Gita. Nilakantha notices variant readings in Mahabharata. Commentators on Ramayana, Bhagavata and even on Kavya notice variant readings. From this it is clear that they used to consult many manuscripts and settle the reading. Sri Madhvacharya states that he collected the manuscripts from different parts of the country and settled the original text of Mahabharata.

देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान्।
यथा स भगवान् व्यासः साक्षान्नारायणः प्रभुः ॥
जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ॥

Thus preparing critical editions before a text is studied has been a practice in our country and it is given a new impetus by modern scholarship. Preparing reference and technical aids has also been in vogue. The Vedangas are nothing but reference and technical aids. The Prakaranagranthas of different Shastras are in a way technical aids. The lexicons of all types are also technical aids. Nirukta, Nighantu, Dhathuratna, Anukramanika and several other ways of assisting and perfecting the study were in vogue in ancient and medieval India. Before we conclude we wish to add two more points of information in respect of manuscripts, viz., illustrations in manuscripts and the scholars who have especially worked for manuscripts.

Illustrations in Manuscripts

An interesting feature of some of the manuscripts is illumination and illustration. Both palm-leaf and paper manuscripts contain these. Border decoration of manuscripts, drawing of the pictures of gods, goddesses, Padma, Shankha, Chakra, etc., merely for decoration without any reference to the textual matter, is termed as illumination, while drawing pictures, depicting the scenes described in the text is termed as illustration. Both these are found in Sanskrit, Prakrit and Pali manuscripts, particularly in religious texts. Jain religious texts have such illustrations in larger number while Vaishanava religious books come next. Some Buddhist works also have illustrations. Manuscripts of Kamasutra, Ratirahasya, etc., containing illustrations naturally come under secular group. Dr. Hirananda Shastri has fully discussed the art of book illustration in his book, i.e., Indian Pictorial Art As Developed In Book Illustration. Dr. V. Raghavan has given a list of illustrated manuscripts

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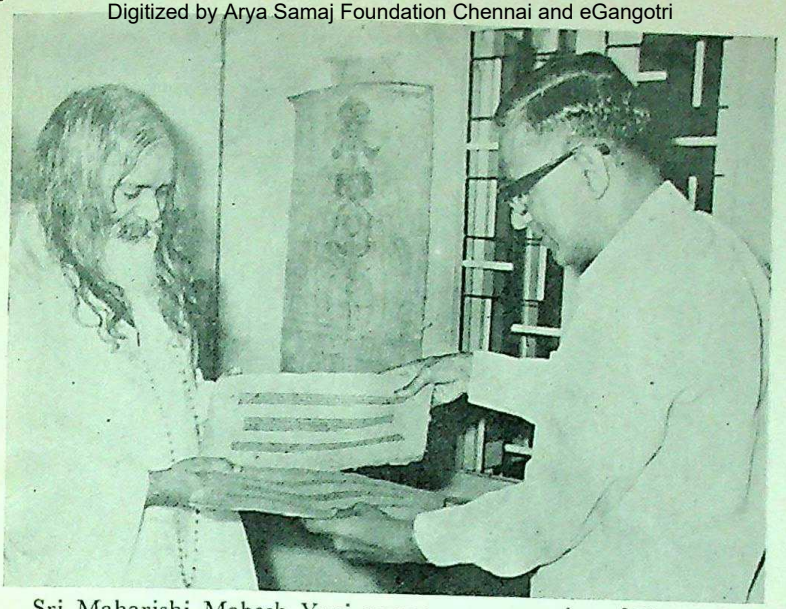
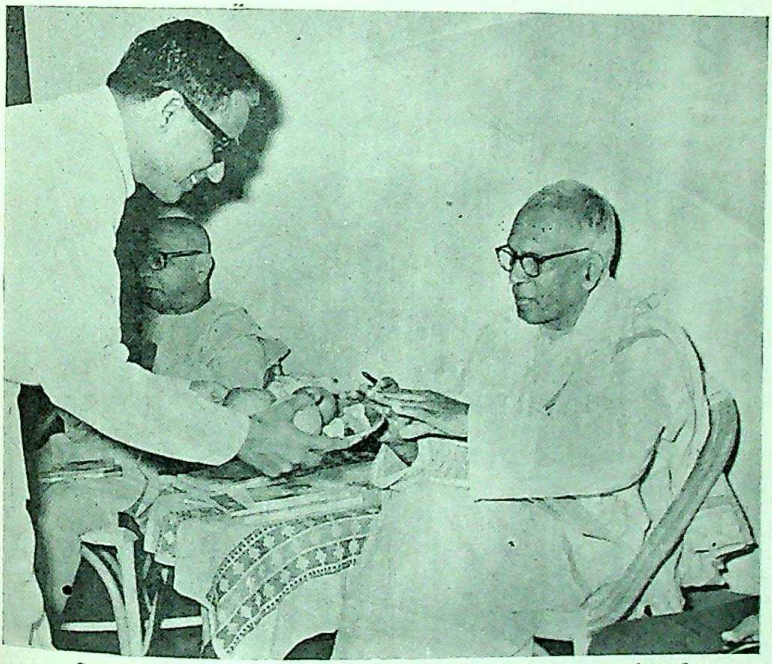


Sri Maharishi Mahesh Yogi peruses a manuscript of Bhagavata



Swami Ranganathananda and Swami Adidevananda of Ramakrishna Mutt visited the Manuscripts Collection

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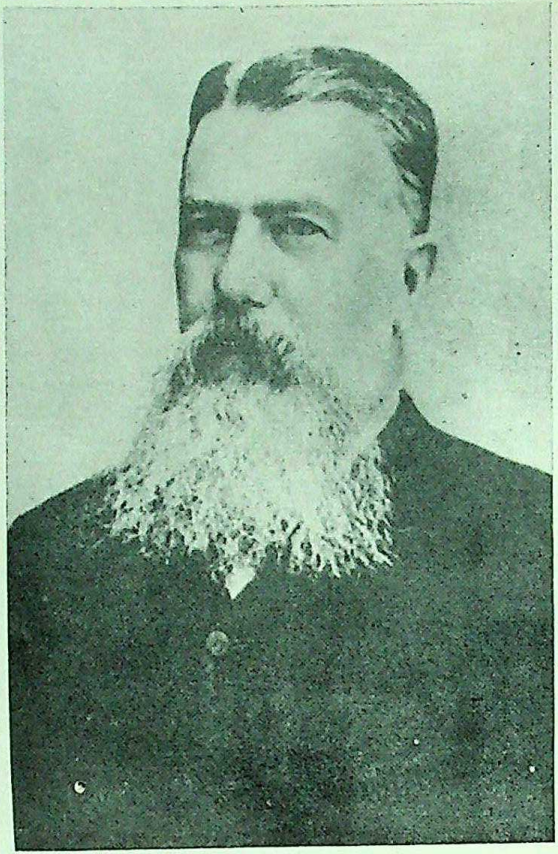
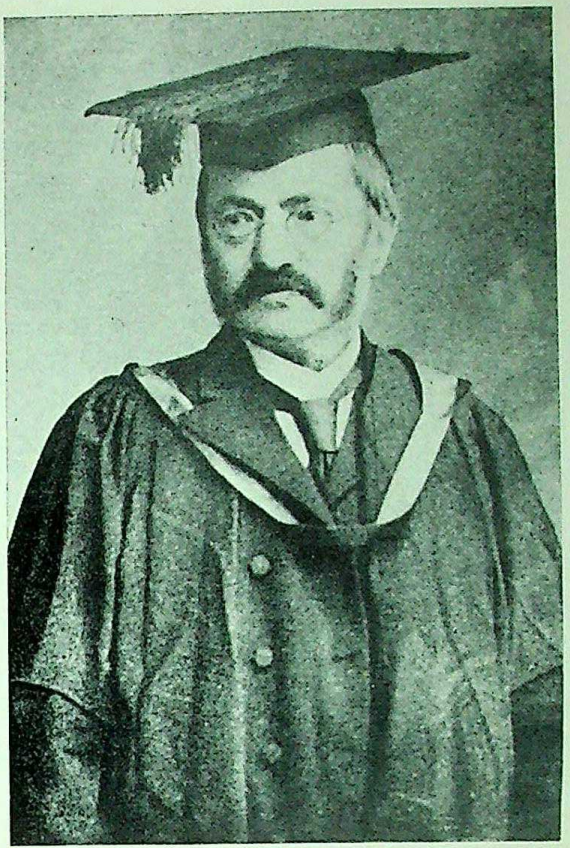


GEORG BUHLER
Searched Mss. in Kachch, Sindh and Kashmir



THEODOR AUFRECHT
Editor : Catalogus Catalogorum

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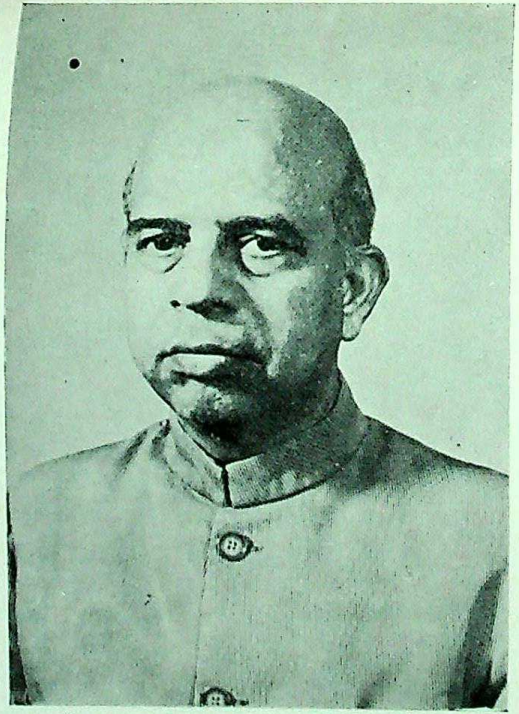
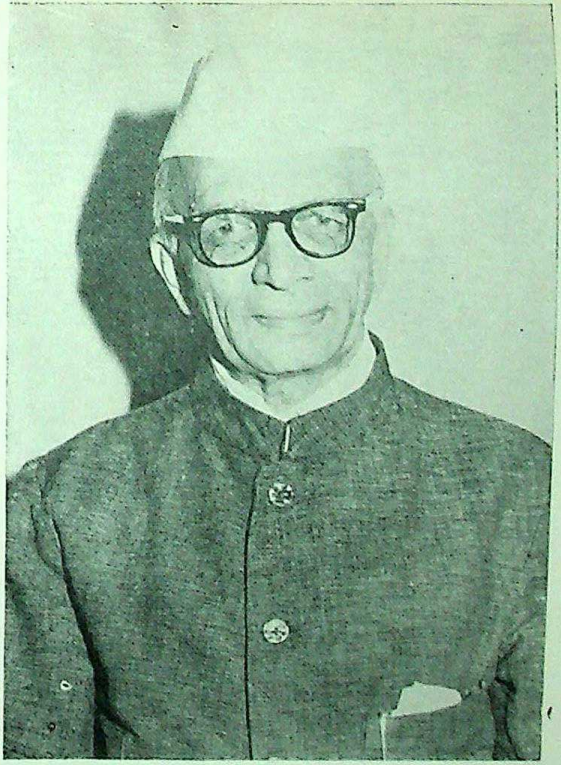


Dr. Raghavan an eminent manuscriptologist and editor of New Catalogus Catalogorum



Dr. R. N. Dandekar, Secretary, Bhandarkar Institute and All India Oriental Conference Eminent Vedic Scholar

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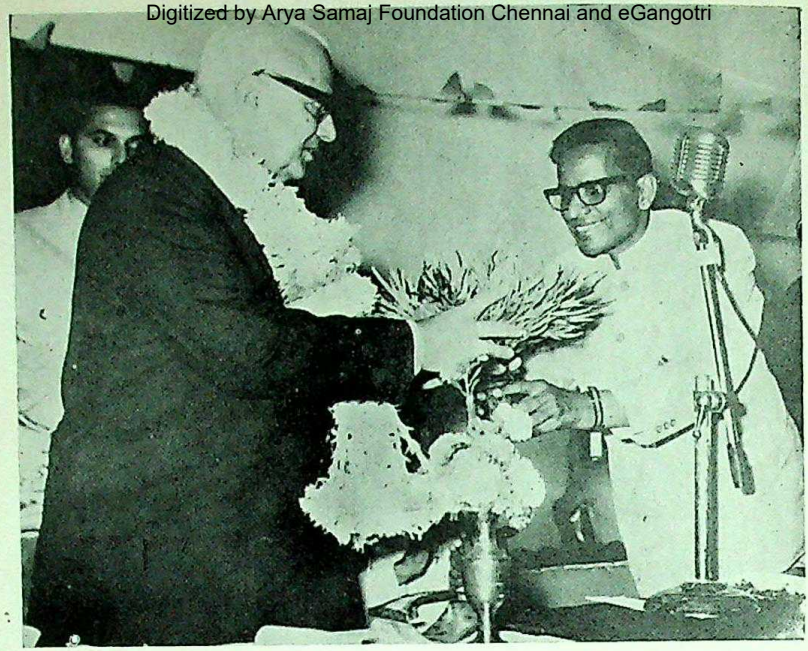
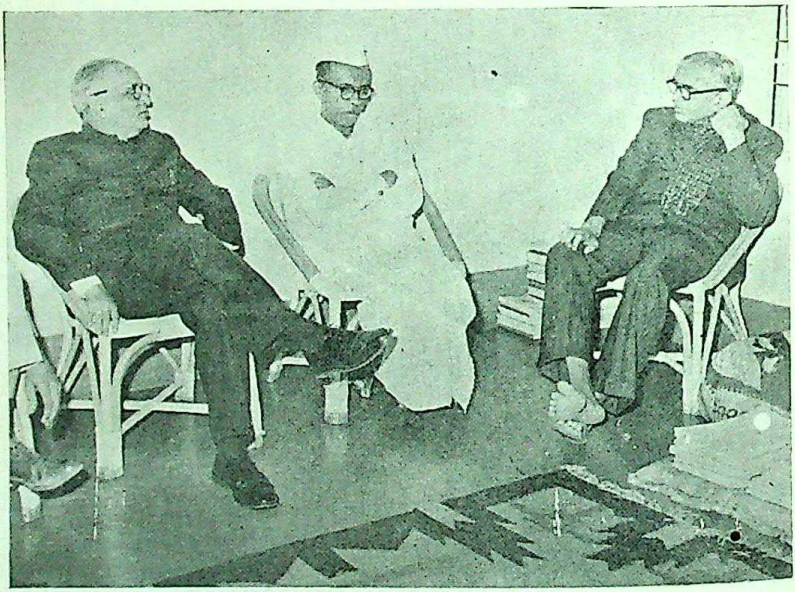


Sri G. S. Pathak, the then Governor of Mysore
visited the Manuscripts Collection in 1968



Sri T. K. Tukol, Dr. H. Narasimhaiah, Dr. V. K. Gokak
Former Vice-Chancellors of Bangalore University
visited the manuscripts collection in 1972

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in an article (J.O.R.M.—Vol. 27). The art of picture drawing and painting is very ancient in India. In Sanskrit Dramas, heroes and heroines drawing the paintings of each other is very common. Picture galleries are frequently referred to in literature. Cave paintings at Ajanta, Ellora, etc., are also well-known. But the art of book illustration has to be traced through the manuscripts only and the manuscripts before 10th century A.D. are not available. However, since then illustrated manuscripts are found. From the difference in the style and pattern of these illustrations before Muslim influence in the matter and after, we may conclude that book illustration was in vogue even before Muslim period. While noticing the illustrations and illuminations of the manuscripts, one has to distinguish these from the diagrams and pictures occurring in the manuscripts of Sulbasutras, Tantra works, Silpa works, pictures of khadgabhanda, padmabandha etc., the skills of versification and Aksharavinyasa such as prathamaksharasamya, dvithiyaksharasamya, Ramanamavinayasa, Srikaravinyasa, etc. These are the religious and technical requirements in the case of Sulbasutras, Tantra, Silpa, etc., and skills of verification in the case of Bandhakavya. These cannot be considered as illustrations or illuminations. Artistic decoration of border, etc., and paintings depicting the episodes described in the text only come under illustrations and illuminations. Since Dr. Raghavan has given a detailed list and the descriptive catalogues of various libraries also mention these, we will only mention select manuscripts with illustrations to illustrate the point:

1) The Baroda Oriental Institute has five scrolls of Mahabharata, Bhagavata, Bhagavadgita, with beautiful illustrations.

2) Mysore Oriental Library has a work called Sritattvanidhi that contains 1,500 colour paintings. These are the paintings of gods, goddesses, etc., all kinds of animals, birds, weapons, different kinds of dice-play, etc. The style belongs to the Chitrakara School of Mysore. These manuscript illustrations were got done by Krishnaraja Wodeyar III of Mysore.

3) Palm-leaf manuscripts of Dhavala and Jayadhavala deposited at Jain Mutt Library, Mudubidre, contain beautiful paintings.

4) A manuscript of Sabhaparavan portion of Mahabharata deposited at Sri Vidhyadhisha Sanskrit Manuscripts Library, Bangalore, contains 14 paintings. The manuscript is dated 1591 Samvat. The scribe is Govinda Pandita. Virataparvan portion of

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this manuscript was at Malkhed some years back. Another portion was displayed by Delhi Museum at the International Sanskrit Conference.

5) There is a manuscript of Bhagavatha with beautiful illustrations at the Bhandarkar Institute.

6) A Jaina Ramayana manuscript and manuscript of Bhaktamara at Jaina Siddhanta Bhavan, Arrah, has fine illustrations.

The L. D. Institute at Ahmedabad, Salar Jung Museum, Adyar Library and a few other libraries and museums have illustrated manuscripts. Some illustrated manuscripts are in other countries. A separate catalogue of these will help the students of Art to study the artistic appeal of these. Only a few pieces are studied by the writers on art. A full study will be more useful. The L. D. Institute is planning the publication of a volume containing the pictures of illustrations from the manuscripts deposited at that Institute.

Eminent European and Indian Indologists who contributed to Manuscriptology

A review of the position of Sanskrit manuscripts in India and abroad will not be complete unless we gratefully acknowledge the work done in this field by the European and Indian scholars during 19th and 20th centuries. Therefore we very briefly notice some of them.

Among the European scholars Aufrecht's contribution to Manuscriptology is most distinguished. He studied and prepared the catalogues of manuscripts at Bodleian Library, Oxford (1895, 1864), Trinity College Library, Cambridge (1869), Bibliotheka Nationale (1892), Universitatsbibliothek, Leipzig (1901) and Bayerische Staatsbibliothek, Meunchen (1909). He laid down the foundation of taking an overall view of the entire collection of Sanskrit manuscripts in the whole world by publishing his Catalogus Catalogorum in three volumes (1891, 1896, and 1903). He had his own collection of the manuscripts which he handed over to India Office Library.

George Buhler has rendered valuable service to Manuscriptology. He prepared the reports and catalogues of manuscripts of many libraries in India and abroad. He made a survey and prepared a report of the manuscripts in the private collections in Gujarat, Kathiawar, Kuchch, Sindh and Khandesh in 1871–73. He had made a similar report about the manuscripts at the

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Elphinstone College, Bombay (1866-68) and Deccan College, Poona (1874-75). He toured Kashmir, Rajputana and Central India and prepared a list of manuscripts available in those areas (1888). He also examined eight rare Katha manuscripts written on birch-bark deposited at Tuebingen (1898) and some manuscripts at Wien (1882). He presented his own collection to India Office Library, London (1888). Buhler's contributions to Sanskrit studies are manifold. His translation and introduction to manuscripts have far reaching research value. His Encyclopaedia gives a fund of information about Indology. Here we have pointed out his contribution to Manuscriptology only.

Kielhorn also explored the manuscripts in North Karnataka districts (then Southern Division of Bombay Presidency) in 1869. He made further search in Central Provinces and prepared a catalogue in 1874. He visited China and examined the manuscripts in Fient'ai-shen monastery in Chekiang Province in 1894.

Cecil Bendall mostly examined the manuscripts deposited in England. He examined and prepared the catologue of manuscripts at the University Library, Cambridge and British Museum, London. He surveyed the manuscripts and archaeological remains in North India and Nepal.

Schrader worked at Adyar Library, Madras and prepared the catalogue of manuscripts deposited at Adyar. He also listed the manuscripts in Berlin.

Barnett, Burnouf, Burnell, Viggo, Eggeling, Haug, Keith, Filliozat also have made significant contribution to Manuscriptology.

Among the Indian scholars, Rajendralal Mitra and Haraprasad Shastri looked after the manuscripts at Asiatic Society and Government Sanskrit College, Calcutta. Mm. Gopinath Kaviraj worked at Government Sanskrit College, Benares. Bineytosh Bhattacharya devoted his whole life for the manuscripts at Baroda Oriental Institute. R. G. Bhandarkar surveyed the manuscripts in Bombay Province. P. K. Gode literally lived in the midst of manuscripts at Bhandarkar Institute. Dr. R. Shama Shastri and R. Narasimhachar worked at Mysore Oriental Institute. Mm. Kuppuswamy Shastri and C. Kunhan Raja supervised the work at Madras Oriental Library. Dr. T. Ganapathi Shastry took care of Trivandrum Collection. Dr. Raghavan is one scholar who has an overall knowledge of Sanskrit manuscripts all over the country and in other countries. He worked for the New Catalogus Catalogorum

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for thirty years. As a member of Sanskrit Commission and U.G.C. Committee for manuscripts he toured all over India and aquired firsthand knowledge of all private and Institutional collections of manuscripts. He toured Europe and personally examined all collections. He has brought out a useful book on manuscripts and Manuscriptology. His services will be of immense value for establishing a National Manuscripts' Library.

In the course of the above account of the wealth of Sanskrit manuscripts in India and abroad, we have narrated the position of manuscripts in different libraries, the work done on them, the scholars who worked for manuscripts, and the historical background of Manuscripts' Libraries. This narration is not meant for the scholars who are already in the know of things. It is meant for those who have an interest in the preservation of our ancient heritage but do not have an idea of the position of manuscripts collection and the work that needs to be done in this respect. The details given here are intended only to give a broad idea. These are neither exhaustive nor exact. If this account creates an interest in manuscripts and inspires concrete action, our purpose is served. We conclude this account by appealing to the Government and the public that:

1) A National Sanskrit Manuscripts Library be established as early as possible;

2) A national panel of scholars to survey, purchase and collect the Sanskrit manuscripts be set up;

3) A National Sanskrit Book Series on the lines of Gaekwad Oriental Series be started and critical editions of important works be published with the co-operation of the scholars all over India;

4) A Department of Manuscripts be established on the lines of National Archives Department or Archaeology Department to preserve, recopy, prepare microfilms, etc., of manuscripts and to make the same available for research in the University Departments, Sanskrit Colleges and other Institutions.

Similar action can be initiated at the State level. The present set-up of piecemeal work at Manuscripts' Libraries, Research Institutes and University Departments without any co-ordination and neglect of private collections will lead to the loss and perishing of this valuable heritage within a decade or two. This has to be averted with special efforts.

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Major Sanskrit Manuscripts Libraries and Oriental Research Institutes in India and Abroad

Sl. No.	Name of the Institutions	Number of Manuscripts Deposited
1.	**Government Sanskrita College,** Benares (Now Sanskrit University)	90,000
2.	**Oriental Research Institute,** Mysore	45,000
3.	**L. D. Institute,** Ahmedabad	45,000
4.	**Kerala University Manuscripts Library,** Trivandrum	40,000
5.	**Abhay Jain Granthalaya,** Bikaner	30,000
6.	**Oriental Institute,** Baroda	25,000
7.	**Rajastan Oriental Research Institute,** Jodhpur	20,000
8.	**Adyar Library and Research Centre,** Madras	20,000
9.	**Ganganath Jha Institute,** Allahabad	20,000
10.	**Bharat Ithihas Samshodhana Mandal,** Poona	20,000
11.	**Orissa Government Museum,** Bhuvaneshwar	20,000
12.	**Bhandarkar Oriental Research Institute,** Poona	18,000
13.	**Nagpur University Manuscripts Library**	14,500
14.	**Serfoji Saraswathi Mahal Library,** Tanjore	14,000
15.	**Sri Venkateswara University Oriental Research Institute,** Tirupati	9,150
16.	**Royal Asiatic Society,** Calcutta	8,890
17.	**Vishweshvaranand Vedic Research Institute,** Hoshiarpur	8,400
18.	**Mithila Institute of Post-Graduate Studies and Research,** Darbhanga	8,190
19.	**Raghunath Temple Library of the Maharaja of Jammu and Kashmir**	7,000
20.	**Scindia Oriental Institute,** Ujjain	6,090
21.	**Punjab University Library,** Lahore	9,200
22.	**Bodlein Library,** Oxford and **India Institute,** Oxford	8,971
23.	**India Office Library,** London	8,396
24.	**Konigliche Bibliothek and Pressische Staats-bibliothek,** Berlin	3,662
25.	**Bibliotheque Nationale,** Paris	1,121

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Some Important Projects of Critical Editions, Research Publications, etc.

1. **Catalogus Catalogorum:** A pioneering work by Theodor Aufrecht.
2. **New Catalogus Catalogorum:** Undertaken by University of Madras, formerly under the editorship of Dr. C. Kunhan Raja and Dr. V. Raghavan, now under the editorship of Dr. K. Kunjunni Raja.
3. **Sacred Books of the East Series:** General Editor: Prof. F. Max Muller.
4. **Bibliotheca Indica:** A Pioneering Organisation which Published Sanskrit Texts at Calcutta.
5. **Critical Edition of Rigveda:** By Prof. F. Max Muller.
6. **Vedic Concordance:** By Vishwabandhu Shastri.
7. **Sanskrit Dictionary on Historical Principles:** Deccan College, Poona.
8. **St. Petersburgs Dictionary:** By Bohtlingk and Roth.
9. **Harward Oriental Series:** This series was undertaken by Harward University, Harward (U.S.A.).
10. **Sanskrit-English Dictionary:** By Monier-Williams.
11. **The Koshas:**
    Dharmakosha: Prajna Pathashala, Wai.
    Mimamsakosha: Prajna Pathashala, Wai.
    Nyayakosha: Bhandarkar Oriental Research Institute, Poona.
12. **History of Indian Literature:** M. Winternitz.
13. **History of Sanskrit Literature:** S. K. De and S. N. Dasgupta
14. **History of Indian Philosophy:** S. N. Dasgupta
15. **History of Indian Philosophy:** S. Radhakrishnan
16. **History of Dharma Shastra.** Dr. P. V. Kane
17. **Kavyamala Series:** Undertaken by Nirnaya Sagar Press, Bombay.
18. **Critical Edition of Mahabharata:** Bhandarkar Oriental Research Institute, Poona.
19. **Critical Edition of Ramayana:** Bhandarkar Oriental Institute, Poona.
20. **Some Discoveries in the field of Manuscripts:**
    (1) **Bhasa Plays:** Mm. T. Ganapati Shastri.

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(2) **Ashvaghosa's Plays:** Luders.
(3) **Kautilya's Arthashastra:** Shri Shama Shastri.

21. **Some Publication Series and Agencies:**
(1) Bombay Government Series.
(2) Calcutta University Series.
(3) Gaekwad Oriental Series, Baroda.
(4) Mysore Oriental Series.
(5) Trivandrum Sanskrit Series.
(6) Adyar Library Series, Madras.
(7) Nirnaya Sagar Press, Bombay.
(8) Oriental Book House, Poona.
(9) Oriental Book Agency, Poona.
(10) Chowkhamba Sanskrit Series, Benares.
(11) Sarasvati Bhavan Texts, Benaras.
(12) Publications of Venkateswar Press, Bombay.
(13) Anandashrama Series, Poona.
(14) B.O.R.I. Series, Poona.

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Eminent Scholars who contributed to Manuscriptology

1. Theodor Aufrecht:

He prepared the catalogues of the manuscripts deposited at—(i) Bodleian Library, Oxford, (1859, 1964), (ii) Trinity College Library, Cambridge (1869), (iii) Biblioteka Nazionale (1892), (iv) Universitatsbibliothek, Leipzig (1901) and (v) Bayerische Staatsbibliothek, Muenchen (1909). He prepared the 'Catalogus Catalogorum' in 3 volumes (1891, 1896 and 1903). He also had a Manuscripts collection of his own, which he handed over to India Office Library, London in 1904.

2. Franz Kielhorn:

He prepared the classified catalogues of Sanskrit manuscripts deposited at Private Libraries in the Southern Division of Bombay Presidency (1869), Central Provinces (1874) and gave a description of manuscripts at Tient'ai Shan Monastery, Chekiang Province, China (1894).

3. George Buhler:

He prepared the Catalogues/reports on the search of manuscripts in Gujarat, Kathiawad, Kachch, Sindh and Khandesh (1871-73), in Maratha country and Kanara (1866-67), Bombay Presidency (1874-75), in Kashmir, Rajputana and Central India (1888); the D.C. of the rare Katha manuscripts at Universitatsbibliothek, Tuebingen (1898); the catalogue of Sanskrit and Prakrit manuscripts at Universitats bibliothek, Wien (1882). He also had a collection of manuscripts which he handed over to India Office Library, London in 1888.

4. Cecil Bendall:

He prepared the catalogues of (i) Buddhist manuscripts at University Library, Cambridge (1883), (ii) Manuscripts obtained by Dr. G. H. D. Gimlette, deposited at University Library, Cambridge (1888) and (iii) Sanskrit Manuscripts at British Museum, London (1902). He also surveyed the wealth of Sanskrit manuscripts and Archaeological remains in Nepal, Northern India and submitted a report to the British Government (1886).

5. Arthur Coke Burnell:

He prepared the (i) Catalogue of Sanskrit manuscripts, Part I (Vedic) presented by him to India Office Library, London (1869) and (ii) A classified Index to the Sanskrit manuscripts at the Palace Library, Tanjore (1880).

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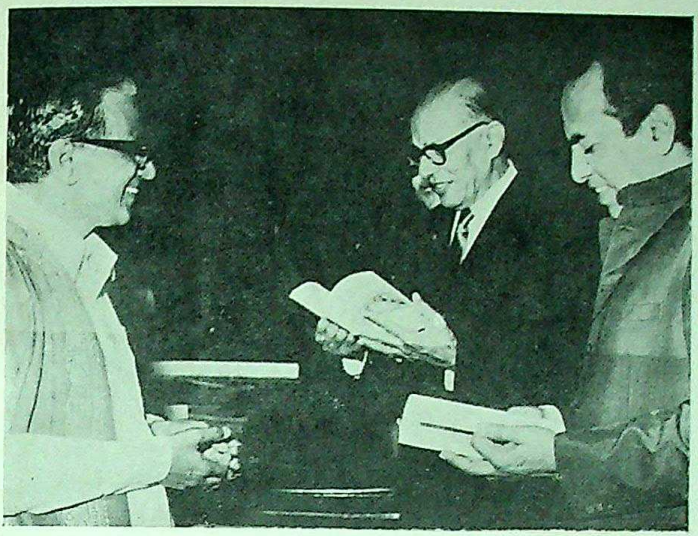
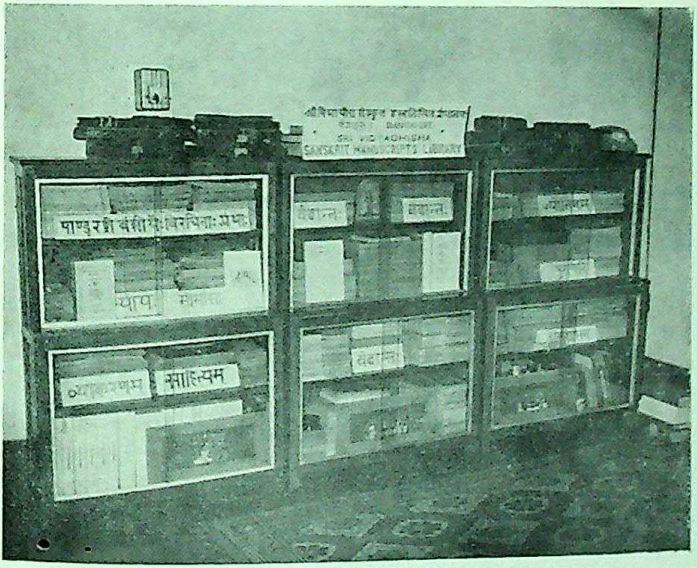


Sri Rana of Mewar visited the Manuscripts Exhibition on 20th November 1977. Sri T. S. Rajam is also present



A view of Sri Vidyadhisha Manuscripts Library at Bangalore

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Sri M. Sivakumaraswamy, Prof. Pandurangi and
Sri Sugnana Murthy are examining a palm-leaf manuscript

Inaugural function of Manuscripts Exhibition
on 19th November 1977 at Bangalore

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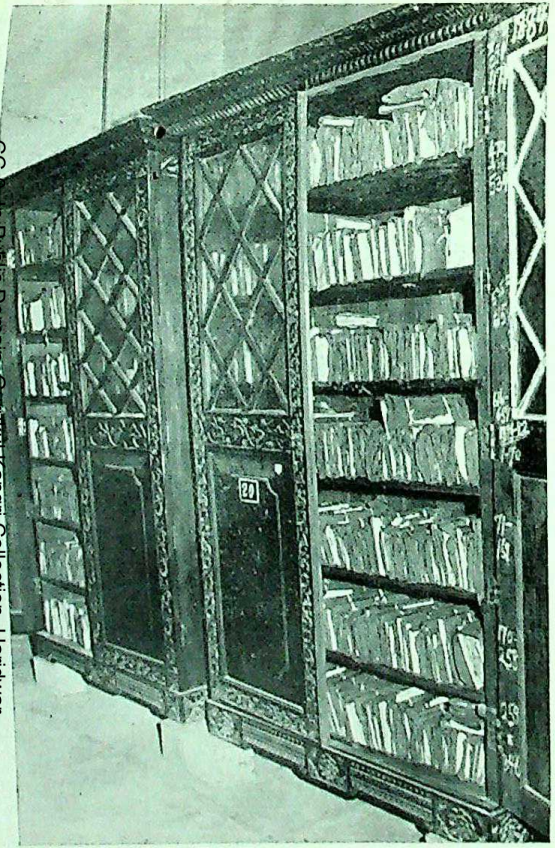
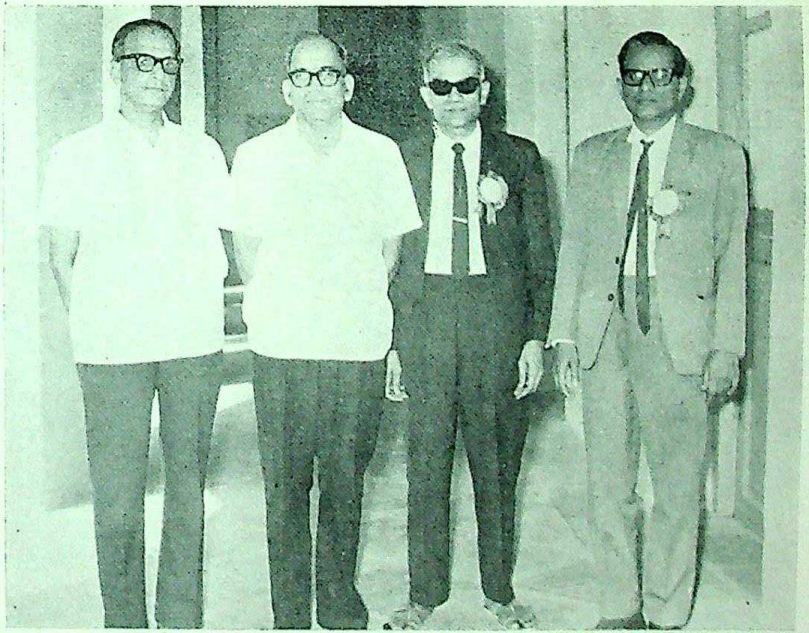


A view of manuscripts deposited at
Bhandarkar Oriental Research Institute, Poona



Dr. Kunjunni Raja, Madras University
Dr. E. R. Srikrishna Sharma, Venkateswara University
Dr. K. Krishna Murthy, Karnataka University
Prof. K. T. Pandurangi, Bangalore University
at Manuscripts Exhibition

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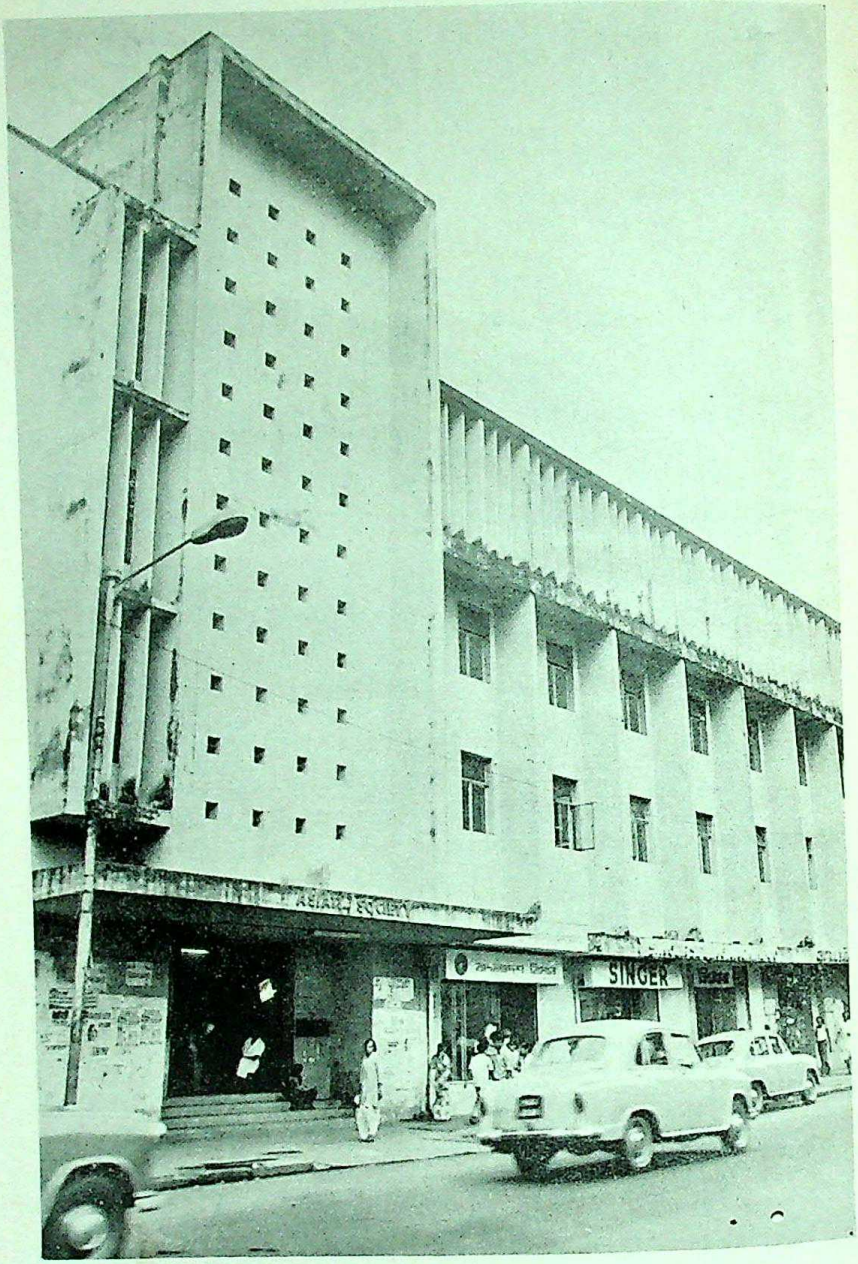

The New building of Asiatic Society, Calcutta

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6. Viggo Fausboell:

He prepared the (i) Catalogue of Mandalay manuscripts in the possession of India Office Library, London (1897) and (ii) Descriptive notices of Pali manuscripts at Stockholm (1813).

7. Julius Eggeling:

He prepared the catalogues of (1) Sanskrit and Prakrit manuscripts at India Office Library, London, Vol. I, Parts 1-7 (1887-1904), and (ii) Pali manuscripts in the possession of Royal Asiatic Society, London (1876).

8. Par Jean Filliozat:

He prepared the catalogues of Sanskrit and Pali manuscripts at (i) Bibliotheque nationale, Paris (3, 1934, 1936, 1941) and (ii) Societie asiatique (1. 1941-42).

9. Rajendralal Mitra:

He prepared the Descriptive catalogues of the manuscripts deposited at (i) Library of Maharaja of Bikaner (1880), (ii) Asiatic Society of Bengal, Calcutta (1877, 1882), also classified lists of Sanskrit manuscripts at Private Libraries in Oudh (1878-79) and I Series of Notices of Sanskrit manuscripts for Royal Asiatic Society, Calcutta (1870-1891).

10. Hara Prasad Shastri:

He prepared the reports of the operations in search of manuscripts for Asiatic Society of Bengal (1895-1900, 1901-1906, 1907-1911), report of the search of manuscripts in Rajaputana and Gujarat (1913); the list of Mahabharata manuscripts in India (1902). He also prepared the valuable II Series of Notices of Sanskrit manuscripts in 1892, 1893, 1894, 1905 (the last two of manuscripts added to Durbar Library, Kathmandu; the catalogues of (i) Asiatic Society of Bengal (1899-1904), (ii) D.C. of the same (1928-48) and (iii) Bishop's College Library, Calcutta (1915).

11. Ramakrishna Gopal Bhandarkar:

He surveyed the wealth of manuscripts and prepared the reports on the search of manuscripts for Deccan College, Poona, (1880, 1881-82), on the search in the Hyderabad territory (1882-83), the manuscripts deposited in the Libraries at Ahmedabad, Patna, etc. (1884-85), also directed the compilation of the lists of manuscripts in the private Libraries in Bombay Presidency (1893) and of the supplementary catalogue and index of manuscripts of Deccan College (1888).

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12. Kunjavihari Nyayabhushana :

He prepared the (i) Catalogue of manuscripts and printed works (1899-1904) and (ii) Alphabetical list of Jain manuscripts, belonging to Asiatic Society of Bengal, Calcutta.

13. Rai Bahadur Hiralal:

He prepared (i) The Catalogue of Sanskrit and Prakrit manuscripts deposited in several Libraries in the Central Provinces and Behar (1926) and (ii) 12th report on the search of Hindi manuscripts (for 1923, 1924 and 1925), Vol. I and II, (1944).

14. Mm. T. Ganapati Shastri:

He did yeoman service in the preservation of Trivandrum collection which is now in the Kerala University Manuscripts Library, Trivandrum. His great contribution to the Sanskrit world was in discovering the Bhasa plays and publishing them under Trivandrum Sanskrit Series.

15. Mm. Gopinath Kaviraj :

He worked at the Government Sanskrit College, Benares, which has now become a Sanskrit University and which has the distinction of preserving the largest number of Manuscripts. He prepared the Descriptive Catalogue of this collection and rendered great service in collecting and preserving the manuscripts.

16. Mm. Kuppuswami Shastri:

He supervised the collection and preservation of manuscripts at Government Oriental Library, Madras, and gave his inspiring guidance to the various research scholars working on manuscripts.

17. Dr. V. Raghavan :

He prepared the plan of the New Catalogus Catalogorum under the University of Madras and executed the *first eight* volumes of the same. He edited and published several rare manuscripts. He toured the European countries for assessing the wealth of manuscripts abroad.

18. Dr. P. K. Gode :

He literally lived in the midst of manuscripts at Bhandarkar Institute, Poona. His notes on manuscripts and articles on the dates of the manuscripts published in various journals, particularly in the Annals of Bhandarkar Institute, are well known.

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HE COLLECTS RARE SANSKRIT MANUSCRIPTS

A young Sanskrit scholar used to wait patiently on the banks of a river on solar or lunar eclipse days or on festive days hoping that somebody would throw into the river rare and ancient Sanskrit manuscripts.

It is the practice among some Hindu families to offer to the 'Ganga' ancient scripts they have inherited if they felt they could no longer keep them or if there is any illness or difficulty in the house.

If anybody threw any manuscripts the young scholar had men ready to dive into the river and pick up the manuscripts.

The scholar is Prof. K. T. Pandurangi, at present Head of the Sanskrit Department of the Bangalore University. He began his 'hunt' for ancient scriptures two and a half decades ago and to-day he has a collection of 2,500 interesting Sanskrit manuscripts on palm leaf, plates made out of bamboo, and country-papers.

What began as a one-man adventure in 1946 has now become an institution under the title 'Sri Vidyadhisha Sanskrit Manuscripts Library'. A team of half a dozen research workers and Sanskrit teachers are assisting the collection of manuscripts and their critical edition. Every year a week of copying manuscripts is observed when very rare manuscripts which are in a state of decay are copied by nearly two dozen scholars. The library has already published a descriptive catalogue of about 800 manuscripts.

Prof. Pandurangi, who has an ambitious programme to unearth as many ancient manuscripts as possible in the State, has planned to tour Kolar district shortly. "I utilise winter and summer vacation to visit some districts and meet descendants of ancient scholars to see if I could secure any valuable manuscript", he said.

How did you develop an interest in the collection of manuscripts? To this question Prof. Pandurangi said that the Literary exhibition of Sanskrit books, particularly of Dvaita philosophy in Dharwar in 1946, kindled his interest. He secured about 18

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manuscripts from the descendants of traditional scholars for the exhibition and to his surprise he found nearly a dozen of those unpublished and rare. In his own home in Thumminakatti village on the banks of the river Tungabhadra, he found a big collection of manuscripts most of which had been damaged irreparably. He was able to pick out 300 manuscripts concerning works on Dvaita philosophy, Purvameemamsa, commentaries on the Mahabharata and Vishnupurana.

'I was encouraged by the success in my first attempt. My next target was Honnali where I secured manuscripts of the works of Srinivasa Teertha who lived in the seventeenth century', Prof. Pandurangi said.

Prof. Pandurangi who used to visit places selected at random in the beginning, later chalked out a plan and prepared a list of villages and Agraharas where Sanskrit learning flourished. He also prepared a questionnaire and sought information about manuscripts which were known by tradition or by reference but were not actually available. In reminiscent mood Prof. Pandurangi recalled how he had even to prepare a chart of the possible movement of manuscripts from the teacher to the taught, and the father to the son or son-in-law. The lists in the beginning were confined to four districts of North Karnataka and a survey of Sanskrit manuscripts in private collections in these districts was undertaken with the financial assistance of the then Bombay Government. The survey proved very useful.

"I had to encounter many difficulties and experience many interesting situations while securing the manuscripts", said Prof. Pandurangi unfolding a single volume of country paper running to about 1,500 pages.

"In many houses I was welcomed with warmth but the encounter ended with disappointment when the house-owner told me that the manuscripts were destroyed during the last rainy season or they were thrown into a river a few months ago because some one was ill in the house," he recalled.

In some places he visited, Prof. Pandurangi got an evasive reply because the owner of the manuscripts was shy to show them as they were kept in a miserable condition. In some cases the owners were reluctant to part with their valuable possessions.

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"I used to engage them in long conversations and convince them how they could make the world know about the great contribution of their ancestors by giving the manuscripts to me", he said adding it was easy to tackle the younger generation than the older ones.

Prof. Pandurangi said in his anxiety to lay hand on as many manuscripts as possible, he had even established contact with dealers in waste papers in important cities and offered them, for Sanskrit manuscripts, four times the price at which they sold old paper.

Prof. Pandurangi admitted that some people who came to know his interest offered manuscripts voluntarily. He said that in the last 25 years he was able to collect about 10,000 pieces of which only 2,500 could be retained and the rest had to be discarded because they were in bad shape and some were unimportant and already printed.

In this prized collection of Prof. Pandurangi is a manuscript of the Mahabharata written in 1591 Samvat Era (or 1535 A.D.). It was procured in Munavalli in Belgaum district. The manuscript has 14 beautiful illustrations depicting 'Sabhaparvan'. The wooden sheet covering this manuscript contained, according to Prof. Pandurangi, the names of all 'Parvans' indicating that once all the Parvans were tied together. However the other Parvans had not been traced so far excepting the Virataparvan portion. The scribe has given his name as Govinda Pandita, son of Ratnakara. He has also mentioned his patron's name as Maharaja Dhyanataraja Timmaji Pandita and his place as Chalitagrama.

Another interesting manuscript contains the minutes of a philosophical disputation between Rangojibhatta, the maternal uncle of the famous grammarian Kondabhatta, and Vidyadhisha Teertha. The debate took place at the court of Venkatappa Naik of Keladi. "This small manuscript throws a flood of light on the scholarship in those days", says Prof. Pandurangi.

A group of small treatises on Vedic accent, splitting of words, indexing of Vedic words, variation in pronunciation of cerebrals, dentals and nasals in Yajurveda have been secured from Kundagol. Prof. Pandurangi said these treatises gave an

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impression that they were prepared as a part and as aids to a big project of Vedic interpretation probably while preparing the encyclopaedic Bhashya of Sayana on the Vedas.

A large share of the collections, Prof. Pandurangi said, consisted of the works on Dvaita Vedanta, works of Padmanabha Teertha, Narahari Teertha, Vadiraja, Vijayindra, Vidyadhisha and others. The works of Ananda Bhattaraka, Keshava Bhattaraka, Ratnamala Narasimha of the Pandurangi family have also been preserved, he said. The collections also include nearly 200 manuscripts of Navya-nyaya of Navadeepa in Bengal. It was interesting to find manuscripts of scholars like Shashadhara and Dharmadasa, in Karnataka. Those manuscripts, he said, were rare in Bengal.

Prof. Pandurangi's manuscript-treasure also included a commentary on Amarkosha by one Lingabhatta of Bijapur. It is a multi-lingual piece and is in Sanskrit, Kannada, Telugu and Marathi.

How is the age of a particular manuscript fixed and do the manuscripts give their dates ? To this Prof. Pandurangi said that nearly one-third of the manuscripts secured, particularly the later ones, gave their dates in the colophon. Generally the names of 'Samvatsara', 'Tithi' and the day of completion of copying were mentioned and the 'Saka' and 'Era' were given in figures. But one had to be careful to note whether the date was that of the source manuscript or of this copy, if the manuscript were a copy of another manuscript. In some manuscripts the scribes give the names of their teachers and patrons. That would help to decipher the dates.

Is not the manuscript collection a laborious one ? Prof. Pandurangi's reply is : 'A manuscriptologist develops a passionate attachment for the authors and scribes of different centuries and for the different shades of thinking and enjoys a thrill in his association with them.'

—By courtesy, *The Hindu*
Dated : April 22, 1971

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MANUSCRIPTS DEPOSITED IN INSTITUTIONS IN INDIA

(Oriental Research Institutes, Manuscripts' Libraries, University Departments, Sanskrit Colleges, Museums and Archaeological Departments in India possessing Sanskrit, Prakrita and Pali Manuscripts)

D.C. = Descriptive Catalogue ; C. = Catalogue ; L. = Hand List.

	Institution	Number of Mss.	Additional Particulars
	ANDHRA PRADESH		
1	**Sri Venkateshwara University Oriental Research Institute,** (Est. 1939), Tirupati	9,150	C. 1956
2	**Andhra University Library** Waltair,	2,000	L.
3	**Osmania University—Sanskrit Academy,** Hyderabad		
4	**Arsha Granthalaya** Vishakhapattana.		
5	**Telugu Academy,** Kakinada		
6	**Maharaja Sanskrit College,** Vizianagaram.		C. 1930
7	**Kendreeya Sanskrit Vidyapeetha** (Est. 1962), Tirupathi.	4,055	L.
8	**Warangal Historical Research Society,** Hanumakond, Warangal.	40	L.
9	**Gadval State Library**		
10	**Sri Raghavendraswami Mutt,** P.O. Mantralaya, Dist. Kurnool.	1,000	L.
	ASSAM		
1	**Department of History and Antiquarian Studies,** Gauhati University, Gauhati.	443	D.C. 1961

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	Institution	Number of Mss.	Additional Particulars
2	**Ani Public Library,** Beani Bazaar, P.O. Silhet.		
3	**Normal School,** P.O. Silchar.		
	BIHAR		
1	**Bihar Research Society,** Patna.		
2	**Mithila Institute of Post Graduate Studies** and **Research in Sanskrit** (Mss. Library Est. 1954) Maheshnagar, P.O. Darbhanga.	8,187	D.C. 1968
3	**Jaina Siddhanta Bhavan** (Central Jain Oriental Library), P.O. Arrah.	1,520	C. 1919 (1020 Mss. in Kannada Script, 300 in Devanagari & 200 in Bhasha)
4	**Kameshwar Singh Darbhanga Sanskrit University,** (Est. 1961), P.O. Darbhanga.		D.C. 1969
5	**State Chandradhari Museum,** Darbhanga.	154	D.C. 1961.
	DELHI		
1	**Mahaveer Jain Pustakalaya,** Delhi.	289	C. 1932
2	**Digambar Jain Bhandars,** Delhi.		
3	**Naya Mandira Shastra Bhandara,** (Est. 15th Cent. A D.), Dharmapura P.O. Delhi.	2,000	L.
4	**Sri Lal Bahadur Kendreeya Sanskrit Vidyapeetha,** Delhi.		
5	**Central Archaeological Library,** New Delhi.	173 - 22	L. (22 Mss. purchased from Kashmir)
6	**National Archives,** New Delhi.	212	L.
7	**National Museum,** Delhi.	75 + 1665	D.C. of 75 Mss. 1964 L. of 1665 Mss. in Sharada Script.
	GUJARAT		
1	**Oriental Institute** (Est. 1927) **M. S. University,** Baroda, (Mss. of Central Library, Baroda, are added)	25,851	D.C. (Vol. I of Cen. Lib. 1420 Mss) 1925. D.C. Vol. II (of O.I. 1721 Mss) 1942.

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	Institution	Number of Mss.	Additional Particulars
2	**L.D. Institute of Indology** (Est. 1958) P.O. Ahmedabad.	45,000	D.C. Vols. I-IV of 10,000 Mss.
3	**Bhuvaneshwari Peetha,** P.O. Gondal, Saurastra.	8,000	D.C. of 4,000 Mss. 1960.
4	**Gujarat Vidyapeetha Granthalaya,** P.O. Ahmedabad.	409	L.
5	**Chunilal Gandhi Vidyalaya,** (Est. 1953) P.O. Surat.	2,558	L.
6	**Amritlal Maganlal Jain Vidyashala,** P.O. Ahmedabad.		
7	**Jain Bhandars,** P.O. Pattan.	4,000 (of 8 Bhandars)	D.C. 1937.
8	**Brahmachariwadi,** P.O. Ahmedabad.	62	L.
9	**Jain Svetambara Jnanamandira,** P.O. Chani, Dist. Baroda.	4,078	L,
10	**Balatkara Gana-shastra Bhandara,** (Est. 15th Cent. A.D.), Karanja.	1,000	C.
11	**Jain Gyana Bhandara** (Est. in 16th Cent. A.D.) P.O. Limbidi.	3,507	C. 1928
12	**Jain Grantha Bhandara,** (Est. 17th Cent. A.D.), P.O. Surat.	14,528	C. 1938
13	**Shantinath Shastra Bhandara,** (Est. 12th Cent. A.D.), Khambat.	1,000	C. 1948
14	**Dahilaksmi Library,** Nadiad.		
15	**Jambusa,** Dist. Baroach.	52	L.
	GOA		
1	**Sri Kamalanatha Tirtha Sanskrit Grantha Sangrahalaya of Jeevottama Partagali Mutt,** Partagali P.O. Paingin	1,500	L.
	HARYANA		
1	**Kurukshetra University Library,** (Est. 1958), P.O. Kurukshetra	4,633	C. Parts I & II

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	Institution	Number of Mss.	Additional Particulars
	JAMMU and KASHMIR		
1	**Ranabir Sanskrit Research Institute & Library,** (Est. 1857) P.O. Jammu.	6,500	C. 1888
2	**Raghunatha Temple Library of the Maharaja of Jammu & Kashmir,** P.O. Jammu.	5,000+ 2,000	C. of 5000 Mss 1894 (2000 Mss of Raja Ramasinghs Mss. Library transferred).
3	**Private Library of Maharaj Harisinghji Bahadur,** P.O. Jammu.	274	D.C. 1927
	KARNATAKA		
1	**Oriental Research Institute,** Mysore.	45,000	C. Vol I & II 1937, 1944
2	**Maharaja Sanskrit College,** Mysore.		
3	**Saraswathi Bhandar Library of Maharaja of Mysore,** (Now located at Maharaja Sanskrit College, Mysore)	608 + 1,000	C. 1870, Supplementary C. 1874 Uncatalogued
4	**Sringeri Mutt,** Sringeri.		
5	**Medha Dakshinamurthi Pathashala,** P.O. Gokarn (North Canara Dist.)		There are also private collections with Pandits' families.
6	**Sri Shankaracharya Pathashala,** (Est. 1888), P.O. Dharwar.		
7	**Sri Uttaradi Mutt Granthalaya,** Bangalore-560004.	1,500	L.
8	**Sri Uttaradi Mutt Granthalaya,** P.O. Hospet, Dist. Bellary.	1,000	L.
9	**Sri Vyasaraja Mutt Granthalaya,** P.O. Sosale, Dist. Mysore.		L.
10	**Sri Parimala Samshodhana Mandira,** P.O. Nanjangud, Dist. Mysore.	2,000	L.
11	**Sanskrit College,** Udupi.		

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	Institution	Number of Mss.	Additional Particulars
12	**Krishnaapur Mutt,** Udupi.	354	L.
13	**Pejawar Mutt,** Udupi.	433	L.
14	**Sri Sode Mutt,** P.O. Sode, (North Kanara Dist.)	1,000	L.
15	**Danashala Jain Mutt,** Karkala)		L.
16	**Danashala Mutt, Shastra Bhandara** (Est. 12th Cent. A.D.), Mudbidre	2,555	C. 1948
17	**Veeravani Jain Siddhanta Bhavana,** (Est. 1944) P.O. Mudbidre.	309	L.
18	**Carukirti Panditacharya Jain Bhandar,** P.O. Sravanabelagola.	407	L.
19	**Jain Mutt,** Malkhed.		
20	**Jain Mutt,** Svadi (North Kanara)		
21	**Jain Mutt,** Varanga.	89	L.
22	**Sri Shivayogamandira,** Taluk Badami, Dist. Bijapur.	300	L.
23	**Sri Moorusavira Mutt,** Hubli.	500	L.
24	**Sharada Bhavan,** (Private collection of Sri G. M. Umpathi Shastri) Bagalkot (Dist. Bijapur)	1,000	L.
25	**Sri Hooli Mutt,** P.O. Hooli Taluk Savadatti, Dist. Belgaum.		
26	**Sanskrit College,** P.O. Melkote, Dist. Mandya.	850	L. About 1000 Mss. are in private collections of Pandits' families.
27	**Sri Sankeshwara Shankaracharya Mutt,** P.O. Sankeshwar, Dist. Belgaum.		
28	**Parakala Mutt,** Mysore.		
29	**Sri Vidyadheesha Sanskrit Manuscripts Library,** Bangalore (Shifted from Dharwar to Bangalore).	1,200	D.C. 1963 (of 706 Mss)

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	Institution	Number of Mss.	Additional Particulars
	KERALA		
1	**Sukriteendra Oriental Research Institute,** (Est. 1971), P.O. Cochin.	850	L.
2	**Kerala University Manuscripts Library,** Trivandrum.	35,162	D.C. of 6079 Mss. 1957.
	(The former Curator's Office Library, Maharaja's Palace Library, & Oriental Manucripts Library, are merged with this Institution)		D.C. Vol. I-X (1937-1941) of Curator's office library D.C. Vol. I-VIII (1937-1938) of Maharaja's palace library
3	**Public Library,** Trivandrum.	36	L.
4	**Govt. Sanskrit College,** Tripunithura.	2,479	L.
5	**Brahmasva Mutt,** Trichur.	168	L.
6	**Nadvil Mutt,** Trichur.	179	L.
7	**Tekka Matham,** Trichur.	360	C.I—IV
8	**Vadakke Matham,** Trichur.	91	L.
9	**Sri Adi Sankaracharya Mutt,** Kaladi, Dist. Ernakulam.		
	MADHYA PRADESH		
1	**Scindia Oriental Institute,** P.O. Ujjain.	4,900	C. Vol. I & II 1936, 1941.
2	**The Oriental Museum,** Indore, (Est. 1930)	24	D.C. 1962
3	**Sagar University,** Sagar.		
4	**D. S. V. Sanskrit Maha Vidyalaya,** P.O. Raipur.	1,039	L.
	MAHARASHTRA		
1	**Bhandarkar Oriental Research Institute,** (Est. 1918), Pune.	18,000	D.C. Vols I-XIX (1916-1957)
2	**Bharat Itihasa Samshodhak, Mandal,** P.O. Pune.	18,000	C. 1960
3	**Vaidik Samshodhan Mandal,** Pune, (Mss. Sec. Est. in 1960)	10,300	DC. Vol. I of 1963, Mss 1971.

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	Institution	Number of Mss.	Additional Particulars
4	**Deccan College Post Graduate and Research Institute,** (Est. 1942), P.O. Pune.	11,092	D.C. Vols. I-III Vol.—1966.
5	**Bombay University Library,** Bombay.	2,408 + 1,756	D.C. 1944, 1953.
6	**Nagpur University Manuscripts Library** (Est. 1944) P.O. Nagpur.	14,500	C. of 2500 Mss 1957.
7	**Asiatic Society** (Est. 1804) Bombay.	2,068	C. I-IV 1925 1928, 1930) D.C.
8	**Sanatana Dharma Sabha,** P.O. Ahmednagar.	450	C. 1962.
9	**Palace Library,** Bhor State, Bhor.	193	L.
10	**Mandalik Library,** Fergusson College, P.O. Pune.		C.
11	**Mimamsa Vidyalaya,** Pune.		L.
12	**Pannalal Digambar Jain Saraswati Bhavan,** Bombay.		C. in 5 parts.
13	**Veda Shastra Uttejaka Sabha,** 608, Sadashiva Peth, Pune.		C.
14	**Guttalji Temple Library,** Near Kabutarkhana, Bhuleshwar, Bombay-2-	407	L. (The collection is larger)
15	**Bharateeya Vidya Bhavan,** Chaupati, Bombay.		
16	**Ahmednagar College Manuscripts Library,** P.O. Ahmednagar.	430	L. 1952.
17	**Sanskrit Pathashala,** P.O. Rajpur, Dist. Ratnagiri.	1,253	L.
	PONDICHERY		
1	**French Indological Institute,** Pondicherry.	12,709	L.
	PUNJAB		
1	**Vishweshwaranand Vedic Research Institute,** P.O. Hoshiarpur.	8,400	D.C. 1959

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	Institution	Number of Mss.	Additional Particulars
2	**Digambar Jain Library,** Mahallasarai, Rohtek.	177	L.
3	**Jain Mandir Bhandar,** Panipet.		
4	**Khalasa College Sikh History Research Department,** (Est. 1993) P.O. Amritsar.		D.C. 1962
5	**Seraj Gang,** Jullunder.	179	Belonging to Pirthipal Singh Jowra.
	RAJASTHAN		
1	**Rajastan Oriental Research Institute,** (Est. 1951) P.O. Jodhpur.	20,000	D.C. of 3176, 1963 (Its branches at Udaipur, Jaipur, Kotah, etc)
2	**Mahaveera Bhavana Shodha Samsthana** (Est. 20th cent.) Mansingh High Way, P.O. Jaipur.	5,000	C.
3	**Anup Sanskrit Library,** Lalgarh Palace, P.O. Bikaner.	14,015	C. of 7000
4	**Maharaja's Library,** P.O. Bikaner.	1,794	L.
5	**Abhaya Jain Granthalaya** (Est. 20th cent.), P.O. Bikaner.	30,000	L.
6	**Maharaja's Public Library** (Est. 1886), P.O. Jaipur.	199	C. 1902.
7	**Amera Shastra Bhandara** Jaipur.	12,332	D.C. I-IV (1949-1962)
8	**Jain Bhandars,** P.O. Jaisalmer.		C. 1923 D.C. I & II.
9	**Saraswathi Bhandar Library,** (i.e. Library of the Maharana of Udaipur) P.O. Udaipur.	3,700	C. 1243
10	**Maharaja's Library,** Alwar.	2,478	C. 1892
11	**Digambar Jain Sarasvati Bhavan,** P.O. Jalrapattan.		C. 1933
12	**State Library,** Kotah.	1,152	L.
13	**Sajjana Vanivilas Library,** Mewar, Udaipur.		
14	**Nathadvar Library,** Udaipur.		L.

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	Institution	Number of Mss.	Additional Particulars
15	**Rajastan Jain Shastra Bhandar,** P.O. Jaipur.		C. Parts I-III (1950-57)
16	**State Library,** Bharatpur.		
17	**Pannalal Sarasvati Bhavan,** (Est. 20th Cent.), Beawar & Nagaur.	5,000	L.
18	**Jind State Public Library,** P.O. Sangrur.		
19	**Matribhumi Karyalaya,** Gwalior.		L.
20	**Gadaia Pustakalaya,** P.O. Sardarshahar.	1,000	L.
21	**Archaeological Dept. of Jodhpur State,** P.O. Jodhpur.	2,046	L.
	TAMILNADU		
1	**The Adyar Library & Research Centre** (Est. 1886) Adyar, P.O. Madras.	20,000	D.C. Vols. I & II (1910-)
2	**Govt. Oriental Manuscripts Library,** Madras University Library Building, P.O. Madras.	31,412	D.C. Vols. I-XXXIV of 11,908 Mss (1901-1961) C.I.-III (1938-42)
3	**Maharaja Serfoji Sarasvati Mahal Library** (Est. 1798), P.O. Tanjore.	30,377	D.C. Vols. I-XIX (1928-1934) Supplement (XX Vol. 52)
4	**Kuppuswami Shastri Research Institute** (Est. 1944) Mylapore, Madras.	244	L.
5	**Sadhu Seshaiah Oriental Library,** P.O. Kumbhakonam.		
6	**East India House Manuscripts Library of the Board of Examiners,** Madras.	1,249	D.C. 1961.
7	**Annamalai University Library,** Annamalainagar-Chidambaram.	55	L.
8	**Kallalagara Devasthanam Library,** Madura.	53	L.

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	Institution	Number of Mss.	Additional Particulars
9	**Kanchi Kamakoti Peetha Mutt,** Kumbhakonam.	543	L
10	**Prativadi Bhayankara Mutt,** P.O. Kanchi.		L.
11	**Upanishad-Brahma Mutt,** Kanchi & Kanjeevaram.	670	L.
12	**Adhinam Library,** P.O. Dharmapura.		C. 1945
13	**Ahobila Mutt Sanskrit College,** P.O. Madhurantakam, Dist. Chingalpet.	53	L.
14	**Ubhayavedanta Sanskrit College,** P.O. Sri Perumbadur.		
15	**Veda Shastra Pathashala,** P.O. Pudukottah.		
16	**Rameshwaram Devasthanam Pathashala,** P.O. Madura.	374	L.
17	**Madura Tamil Sangham,** P.O. Madura.	129	L.
18	**Ranganathaswami Devasthanam Museum & Library,** P.O. Srirangam.		L.
	UTTAR PRADESH		
1	**Sanskrit University Library (Sarasvati Bhavan),** P.O. Benares (Mss. of Govt. Skt. Coll, Benares collected during 1791-1950 included)	37,924	D.C. Vols. I–IX (1953-1963) Govt. Skt. Coll. C. 1869-1919.
2	**Ganganath Jha Kendreeya Sanskrit Vidyapeetha (Former Ganganath Jha Research Institute,** Est. 1943), Motilal Nehru Park, Allahabad.	20,000	D.C. Vols. I-III (1967, 73-75)
3	**Benares Hindu University Library,** Benares.		L.
4	**University Library,** P.O. Lucknow.	700	D.C. 1951
5	**Aligarh University Sanskrit Department,** P.O. Aligarh.	206	L.

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	Institution	Number of Mss.	Additional Particulars
6	**Akhila Bharateeya Sanskrit Parishad,** P.O. Lucknow.	1,304	C & D.C. 1963
7	**Syadvada Digambara Jain Mahavidyalaya,** Benares.	62	L.
8	**Shantinath Jain Temple,** P.O. Aligang, Dist. Etah.	37	L.
9	**Jain Temple,** Dhilavoli, P.O. Ghiror, Dist. Mainpuri.		
10	**Kavindracharya Library,** Benares.		C. 1921
11	**Provincial Museum,** P.O. Lucknow.	264	C. 1892
12	**Municipal Museum,** P.O. Allahabad.		
13	**State Library,** Keonjhar.	70	L.
14	**Sri Jnansimhasana Mutt,** Jangamvadi, P.O. Benares.	500	L.
15	**Jain Temple,** (Est. 16th Cent. A.D.) Matikatra, Agra.	1,000	L.
	WEST BENGAL		
1	**Asiatic Society of Bengal,** P.O. Calcutta.	8,882	D.C. Vols. I-XIV (1917-1955)
2	**Vangeeya Sahitya Parishad,** Calcutta.	1,700	C. 1935
3	**Sanskrit Sahitya Parishad,** Calcutta.		L.
4	**Vangeeya Sanskrit Siksha Parishad,** Calcutta.		C. 1956 (Indivara Krishna Vidya-bhushana collection).
5	**Rangapur Sahitya Parishad,** P.O. Rangapur.		
6	**Veerendra Research Society,** P.O. Rajshahi.		L.
7	**Greater India Society,** 120/2,, Upper Circular Road, P.O. Calcutta.		
8	**Palace Library of Maharaja of Burdwan,** P.O. Burdwan.	30	L.

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	Institution	Number of Mss.	Additional Particulars
9	**Imperial Library,** Calcutta.	410	L.
10	**Navadweep Sadharana Granthagar (Anglo-Sanskrit Library)** P.O. Navadweep		L.
11	**Maharaja Tagore Library,** Calcutta.	114	L.
12	**Sanskrit College Library,** Calcutta.		C. Vols. I-X (1892-1909) D.C. 1956, 63
13	**Calcutta University Sanskrit Department,** Calcutta.	1,054	D.C. 1954
14	**Vishwabharathi University Dept. of Sanskrit, Prakrit & Pali,** P.O. Shantiniketan.	4,000	C. Vols. I-III (1951-58) D.C. Vol. I of 242 Mss. 1975
15	**Burdwan University Central Library** (Est. 1965) P,O. Burdwan.	3,684	L.
16	**Bishop's College Library,** Calcutta.	174	D.C. 1950
17	**Serampore College,** P.O. Serampore.	81	L.
18	**Indian Museum,** Calcutta.		
19	**Gilgit Manuscripts,** Gilgit		C. Vols. I-VIII (1939-42)

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MANUSCRIPTS DEPOSITED IN INSTITUTIONS IN GERMANY, GREAT BRITAIN, FRANCE, U.S.A., U.S.S.R., JAPAN, CEYLON & A FEW OTHER COUNTRIES

	Institution	Number of Mss.	Additional Particulars
	AUSTRIA		
1	**Universitatsbibliothek,** Wien (Vienna)	178	L.C. of 102 Mss. 1882
	(In addition 341 uncatalogued Mss. in Vienna)	341	
	CEYLON		
1	**Museum Library,** Colombo.	2,456	DC. 1938, Includes Sinhalese Mss.
	DENMARK		
1	**Bibliothecae Universaitatis,** Koebenhavn (Copenhagen)	52	C. 1846, 1883.
2	**Bibliothecae Regiae, (Royal Library),** Koebenhavn.	156 +1,123	C. 1846, 1882, Uncatalogued.
	FRANCE		
1	**Bibliotheque nationale,** Paris	1,121	D.C. 1, 1907 D.C. 2, 1908.
2	**Societe asiatique,** Paris	30	
3	**Bibliotheque nationale,** Sorbonne. (This number includes the uncatalogued Mss. at Bibliotheque nationale, Paris, Societie asiatique, Paris).	120 +315	Uncatalogued. At Strassburg. (Institution not mentioned).
	GERMANY		
1	**Konigliche Bibliothek,** Berlin. Subsequently	2,304	D.C. Vols, 1853-91, 1891-92.
	Preussische Staatsbibliothek, Berlin.	1,358	D.C. Vols. 1911, 1925, 1944.
	(In addition 1000 uncatalogued at Berlin).	1,000	L.

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	Institution	Number of Mss.	Additional Particulars
2	**Universitatsbibliothek,** Bonn.	65	D.C. 1876
	(In addition 48 Mss. uncatalogued at Bonn).	48	
3	**Staats-und-Universitatsbibliothek,** Breslau	62	Destroyed during II World war
4	**Universitatsbibliothek,** Leipzig.	1,389	D.C. 1901
5	**Staatsbibliothek,** Marburg	495	D.C. 1962(Some Mss. are in University Library, Tuebingen)
	(In addition 700 Mss. uncatalogued at Marburg.)	700	
6	**Bayerische Staatsbibliothek,** Muenchen.	481	D.C. 1875, 1876 1909-12.
7	**Universitatsbibiothek,** Tuebingen.	541	D.C. of 300 M.S.S. 1865, D.C. of Mss. 1898 & C. of 233 Mss. 1899.
	(In addition 4,000 uncatalogued Mss. at Keil, Hamburg, Gottingen, Stuttgart, Tuebingen and Munich)	4,000	
	GREAT BRITAIN		
1	**British Library, Department of Oriental Manuscripts** (Estd. 1867) London.	1,500	D.C.s 1883, 1388 A 1902 (Formerly the Dept. was at British Museum, London)
2	**India Office Library,** London 176 Pali Mss. Palace Library, Mandalay (Burma) were added.	8,220 + 176	D.C. Vol I Parts 1-7 (1887-1904), Vol. II Parts 1 & 2, 1935 D.C. of 176 Mss, 1897
3	**Royal Asiatic Society of Britain,** London.	465	3. D.C.'s of 3 collection 1876, 1902 & 1940.
	(In addition 3,020 Mss. yet to be catalogued at Institutions No. 1-3 plus those at School of Oriental Studies, Luzac & Co., Historical Research Society, etc., London).	3,020	

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	Institution	Number of Mss.	Additional Particulars
4	**Bodleian Library,** Oxford. Bought through Max. Müller Memorial Fund.	1,621 + 218	D.C. Vols I & II (1859, 1909) 218 Mss.
5	**India Institute,** Oxford.	162 + 380	D.D. 1-1903 D.C. 2-1912.
	(In addition 6,600 Mss. yet to be catalogued at Bodleian Library and this Institute)	6,600	
6	**Cambridge University Library,** Cambridge.	2,000	C of 350 Mss. 1883 (of Buddist Sanskrit)
7	**Trinity College Library,** Cambridge.	94	D.C. 1869
	(In addition, 1,696 Mss. at the above two institutions (No. 6 & 7) plus those of Corpus Christi and Prof. Bailiey collections at Cambridge)	1,696	Uncatalogued
8	**John Rylands Library,** Manchester.	123	Uncatalogued
9	**City Central Library,** Manchester.		
10	**University Library,** Edinburgh (Scotland)	33	Uncatalogued
11	**National Library,** Edinburgh (Scotland)		
12	**Queen's University Library,** Belfast (Ireland)	59	Uncatalogued
13	**Trinity College,** Dublin, (Ireland)	144	Uncatalogued
14	**Chester Beaty Library,** Dublin (Ireland)		(This includes Mr. W. Merton's Collection also)

Note: Some of the above Manuscripts are listed in 'Oriental Manuscript Collections in the Libraries of Great Britain and Ireland' by J.D. Pearson, 1954.

HOLLAND

1	**Leiden Kern Institute and University Library,** Leiden	349	Uncatalogued
2	**Utrecht University Library**	46	Uncatalogued

ITALY

1	**Bibliotheca Nazionale Centreale,** Firenze.	798	D.C.'s 1892, 1907.
	(In addition 31 Mss. Uncatalogued)	31	

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	Institution	Number of Mss.	Additional Particulars
2	**Bibliotheca Vaticana,** Rome.	117	Uncatalogued (Mss of Prof. G. Tucci included)
	JAPAN		
1	**Japanese University,** Tokyo	82	D.C. 1902
	NEPAL		
1	**Darbar Library,** Kathamandu.	1,130	D.C.s 1905 & 1915
	PAKISTAN		
1	**Punjab University Library,** Lahore.	9,200	D.C. I & II (1932 & 1941) (This includes Woolner's collection of 3000 Mss).
	SWEDEN		
1	**Universitatsbibliotek,** Lund.	15	D.C. 1888
	(In addition 77 Mss. at Upsala, Stockholm & Lund yet to be Catalogued)	77	
	TIBET		
1	**Sanskrit Mss.** at Tibet searched by Tripitakacharya Rahula Sankrityayana.	663	3 Searches (1935, 1937 & 1938)
	RUSSIA		
1	**Aziatskij Muzej Imperat Akademi Nauk,** Petrograd.	466	D.C., 1914
2	**Rossijksjaja Publicnaja Biblioteka,** Petrograd.	304	D.C., 1918
3	**Institute Vostokovedinija,** Leningrad.	106	D.C. 1960
	UNITED STATES		
1	**Brown University Library,** Providence.	22	D.C. 1885

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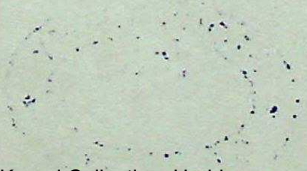

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तैलाद्रक्षेत् जलाद्रक्षेत् रक्षेत् शिथिलबन्धनात् ।
मूर्खहस्ते न दातव्यमेवं वदति पुस्तकम् ॥

'Protect from the oil (fire), protect from the water, protect from loose-tying. Please do not hand me over to the careless-fools'—so says the manuscript.

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